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PRESENTED BY 1880

1730

“The Lord hath been mindful of us.”

1880

HISTORICAL ADDRESSES

DELIVERED ON THE

ONE HUNDRED AND FIFTIETH ANNIVERSARY

OF THE

FIRST CONGREGATIONAL CHURCH,

CONCORD, N. H.

NOVEMBER 18th, 1880.

PUBLISHED BY VOTE OF THE CHURCH.



CONCORD, N. H. :

PRINTED AT THE OFFICE OF THE GRANITE MONTHLY.

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ONE HUNDRED AND FIFTIETH ANNIVERSARY.

According to previous arrangements, the First Congregational Church, in Concord, N. H., observed the one hundred and fiftieth anniversary of its organization, at the church edifice, Thursday, November 18, 1880.

The church building was beautifully decorated with flowers and plants. On a banner, hung above and back of the pulpit, were the words :

ONE
GENERATION SHALL
PRAISE THY WORKS
TO ANOTHER,
AND SHALL DECLARE
THY MIGHTY
ACTS.

On either side were smaller banners bearing the dates :

1730

1880

Tablets were raised in the transepts, the one giving the list of the pastors, and the date of installation and dismissal :

OUR PASTORS.

TIMOTHY WALKER;
1730-1782.

ISRAEL EVANS,
1789-1797.

ASA McFARLAND,
1798-1825.

NATHANIEL BOUTON,
1825-1867.

FRANKLIN D. AYER,
1867-

The other, bearing the words :

SABBATH-SCHOOL,
ORGANIZED
1818.
SEARCH THE SCRIPTURES.
THOU SHALT TEACH
THEM DILIGENTLY
UNTO THY CHILDREN.

The exercises began at two o'clock P. M., and were as follows :

ORGAN VOLUNTARY.

ANTHEM.

READING OF THE SCRIPTURES, by Rev. C. M. Perry of West Church.

PRAYER, by Rev. C. E. Harrington of South Church.

SINGING.

HISTORICAL DISCOURSE.—The Church and Society.—Rev. Franklin D. Ayer, Pastor.

SINGING.

HISTORY AND DESCRIPTION OF OUR FOUR MEETING-HOUSES, by Hon. Joseph B. Walker.

ORIGINAL HYMN. Written by George Kent, who was a member of the society fifty years ago, and wrote the hymn for the One Hundredth Anniversary.

HISTORY OF THE SABBATH-SCHOOL, by John C. Thorn.

DOXOLOGY.

BENEDICTION.

At seven o'clock P. M. reassembled.

ORGAN VOLUNTARY.

PRAYER, by Rev. S. C. Bartlett, D. D., President of Dartmouth College.

HISTORICAL SKETCH OF MUSIC AND MUSICAL INSTRUMENTS IN THIS SOCIETY, by Dr. William G. Carter, Organist of the Society.

At the conclusion of Dr. Carter's Address, Hon. J. B. Walker, as president of the evening, offered various sentiments, which were responded to by Rev. E. E. Cummings, D. D., Rev. C. E. Harrington, Hon. Harvey Jewell, Rev. William Clark, D. D., and George F. Page.

Rev. F. D. Ayer announced that letters had been received from many persons who could not be present, and extracts from some of the letters were read.

Letters were received from the following persons : Hon. Marshall P. Wilder, J. W. Woods, Esq., Dr. O. W. Doe, C. B. Patten, Esq., J. C. Braman, Esq., Rev. I. N. Tarbox, D. D., Rev. E. F. Slafter, John Ward Dean, Esq., Rev. Luther Farnum, of Boston, Mass. ; Prof. D. J. Noyes, D. D., Rev. H. E. Parker, D. D., of Hanover ; Hon. C. H. Bell, of Exeter ; Dr. Andrew McFarland, of Jacksonville, Ill. ; Prof. J. D. Bartley, of Burlington, Vt. ; Mrs. S. F. and Henry A. French, of Greeley, Col. ; Hon. J. W. Noyes, of Chester ; C. B. Bouton, Esq., of Chicago, Ill. ; Rev. N. S. Upham, of Merchantville, N. J. ; Rev. N. B. Angier, of Foxboro', Ms. ; Rev. John LeBosquet, of Southville, Ms. ; Rev. A. P. Peabody, D. D., of Cambridge, Ms., Rev. J. F. Kelley, of Washington, D. C. ; Rev. J. G. Davis, D. D., of Amherst ; Rev. E. O. Jameson, of East Medway, Ms. ; John N. Kimball, Esq., of Bath, Me. ; Rev. E. G. Selden, of Manchester ; Rev. Leander Thompson, of Woburn, Ms. ; C. W. Moore, of Detroit, Mich.

HISTORICAL ADDRESS.

1 KINGS, VIII: 57, 58.

THE LORD OUR GOD BE WITH US AS HE WAS WITH OUR FATHERS: LET HIM NEVER LEAVE NOR FORSAKE US: THAT HE MAY INCLINE OUR HEARTS UNTO HIM, TO WALK IN ALL HIS WAYS AND TO KEEP HIS COMMANDMENTS AND HIS STATUTES, AND HIS JUDGMENTS WHICH HE COMMANDED OUR FATHERS.

One hundred and fifty years ago to-day, a little band of Christian men and women, the early settlers of this town, met to organize this church and to receive by installation its first pastor. The assembly was gathered in a small log building, situated just below this spot, in a little opening in the wilderness. The building and all the actors have long since passed away. These scenes and services are very different from those of that day. The results of that day's action drawn out into the light of to-day are more apparent than ever before. They call upon us, the living members of this church, at this anniversary again to acknowledge the God who was with them, to recall gratefully the heroic lives and Christian self-denial of the fathers, to venerate their characters, to rejoice in the inheritance into which we have entered, and to gather new impulse to Christian devotion for the future, while we pray that their Lord, our God, be with us.

The history of the first century has been written. Fifty years ago to-day, using the same text, the then young pastor reviewed, with the generation before us, the history of the century gone. He told the story of the founding and growth of this church. I recall only the outline of facts. The settlement contained thirty families. They were choice men of character, who came here under restrictions which would exclude all other than resolute and moral men. They provided, before coming, for the establishment of a "learned and orthodox ministry." November 18, 1730, they organized a church with eight members, and Rev. Timothy Walker was installed its pastor. For fifty-two years as pastor he led the people, growing, prosperous, united, not only as their religious teacher but as their guide and defender in all civil matters. He moulded and fixed the character of the people to a large degree and his influence still abides.

Rev. Israel Evans, who had been chaplain in the United States army for seven years, was installed July 1, 1789. His pastorate was eight years.

Rev. Asa McFarland was installed March 7, 1798, and dismissed March 23, 1825, after twenty-seven years of service. These were years of prosperity, and, after arduous labors, the pastor left the church strong and united.

Rev. Nathaniel Bouton was installed by the council which dismissed Dr. McFarland, March 23, 1825, and had been pastor five years at the close of the first century.

To-day we only continue in record, as has been done in life, the story for fifty years more. In the preparations for this observance we are specially fortunate; fortunate in the events, the labors, the lives to be recalled. It is a very bright

and glorious history. We are fortunate in the material preserved, which is accurate and at hand. There is, however, a single regret. It is that he who wrote the history of the first hundred years, and whose ministry continued thirty-seven years into this fifty, and whose life covered nearly all of it, is not here to declare the story of which he was so great a part, to recall the persons with whom he acted, and so many of the events which will of necessity be omitted by any other. In looking forward to this day, it had been one of the hopes harbored that he might be spared to this anniversary and gather for us the pleasant memories, the familiar names, the exact scenes of the past, and so fill out by life and by pen what he had begun.

But he has gone. This anniversary of the church is also a memorial of him, and will remind us of how much we owe to his long and useful pastorate. He left the records of this church during his ministry complete, embracing much usually omitted, and kept or published the record of every event important to the church and community. If he must be missed to-day, he has made provision for such a loss, and the history following for thirty-seven years will be largely drawn from data he left, and which I shall freely use, giving often the words of his record of events.

Fifty years ago this town contained 3700 inhabitants. It was the shire town of the county and capital of the state. A flourishing village was rapidly growing. There were seven printing offices; three political newspapers published; and in the village, eight attorneys at law, and five physicians. The field for a pastor was large and the labor abundant, among a people distinguished for industry and morality. There were three other churches, besides an occasional gathering of "Friends"—the First Baptist, organized in 1818, a Methodist organized in 1828, and the Unitarian, organized in 1829. Dr. Bouton estimated that the whole number connected with all of them was about one-fourth of the adult population, and one seventh of the inhabitants, while one third of the population attended services on the Sabbath and seven eighths could be reckoned as church-going. The Old North, built in 1751, was still the rallying point of the town, and the great congregation, averaging about a thousand, thronged it every Sabbath. They came from all directions, long distances, and many on foot. The young pastor had been here just long enough to get fairly at work, and to use the powers of church and parish efficiently. Large as was the church it was united, ready to sustain the efforts and plans of the pastor. Besides preaching on the Sabbath, the pastor appointed weekly lectures in different districts and instituted four Bible classes. He followed this plan for seven years, going on horseback to all sections of the town, visiting the people and holding the services.

The church also was at work, and in 1831 there were connected with this church fourteen parish schools, taught in different districts, and containing 455 scholars. Protracted meetings of three or four days' duration were also held, in which the pastor was assisted by neighboring pastors. Once or twice a year committees were appointed to visit from house to house, converse and pray with every family. The church frequently made appropriations of money to be spent in purchasing tracts to be distributed and books to be loaned to inquirers. These were wise methods. Here we find in this ancient church fifty years ago, the real working plan which we call modern; the branch Sabbath School, canvass services, reaching the masses, man by man, work both personal and united. The results then fully justified the wisdom of the way. Thus, at the opening of the fifty years which we recall, everything was favorable for the prosperity of the church. Rarely has there been a more promising outlook given to a people, or a broader field calling for, or receiving, better culture. The promise was not disappointed, and souls anxious for their salvation, or rejoicing in new found hope of pardon, were constantly to be found.

THE REVIVAL OF 1831.

Upon the very threshold of the new century we reach the Pentecostal season of the church. By unanimous invitation the General Association held its annual meeting here in the fall of 1831. The desire was intense on the part of the church that the meeting should be one of great spiritual blessing. It was anticipated, not as a season of enjoyment or fellowship merely, not as a meeting for business or for laborers from the state to report of the past and plan for the future, but as the coming of a real Pentecost. Hence, early in January preceding, prayer began to be offered that God would prepare all hearts for His coming with that meeting. It was united prayer. On the Sabbath, in the prayer meeting, at extra seasons for fasting and prayer, at the family altar and in hundreds of closets no doubt, the importunate and believing prayers went up with the cry, "Lord prepare us and come Thou!" While they spake the Lord heard. The blessing came before the meeting of the Association. The roused church, inquiring and then pardoned sinners, declared that the windows of heaven were already open.

The church voted, June 30th. "to appoint a committee of thirty to visit all the members of the church residing in town for the purpose of promoting, through the Divine blessing, an increased interest and attention to our spiritual concerns." When, September 6, the ministers and numerous Christians from all parts of the state, to the number of three hundred, assembled, they all seemed moved by the same spirit in the one accord of prayer and expectancy, and soon the day was fully come.

Says Dr. Bouton: "The first day the impression was highly salutary and hopeful; on the second, deeper and more solemn; on the third, tears abundantly flowed; in the afternoon of Thursday, when the general meeting was expected to close, the Lord's supper was administered to about 850 communicants, occupying every seat on the lower floor of the church and benches in the aisles, while the galleries were crowded with non-communicants, for the most part standing, and with silent, but throbbing and tearful emotion, looking on the solemn scene, and listening to the affecting appeals which were made to them. Many afterward said that the scene was to them like the day of judgment. In the evening Rev. Joel Fisk, then of New Haven, Vt., preached from the text, John vi: 37, 'Him that cometh to me, I will in no wise cast out.' God evidently assisted the preacher in pleading with sinners, and urging them to come then to Christ. The impression was too powerful to be any longer resisted. There began to be a spontaneous movement in the house at the close of the sermon, seeking the prayers of Christians, and when the pastor said, 'An opportunity is now given for those who desire prayers to come forward,' persons seated below and in the the gallery, moved, as by a spontaneous impulse, toward the broad aisle of the church, and filled the entire space from the pulpit to the front door. Oh, what a moment was that! 'The glory of the Lord filled the house.' And ministers and Christians stood in joyful wonder at the sight. Few were the words spoken, but sobbing prayers were poured out to God for pardon, peace and salvation for those anxious souls. The meeting closed, and all, subdued by the power of the scene, retired to their homes, not to sleep, but to converse and praise and pray. Tidings of this wonderful event soon passed over town, and the religious interest was general, I may say universal, for those who did not participate in it as a work of the Spirit of God, still could not be indifferent. Happy, happy was the church during this gracious visitation! To meet this intensely interesting state of things, lectures, meetings for prayer and conference and pastoral visiting, were multiplied in all sections of the parish. Besides the occasional services of neighboring ministers, the pastor was 'authorized to employ an assistant for such time as he might deem necessary,' and Rev. J. S.

Davis was employed. Rev. William Clark also preached several times. Morning prayer-meetings were held through the fall season at the Town Hall, and a Sabbath morning prayer-meeting at the same place through the whole ensuing winter. The result was the addition of one hundred and one members to the church the next year."

PROTRACTED MEETINGS.

The first "protracted meeting" held in this section, if not in the state, was at Dunbarton, and with happy results. At a meeting of the church, June 29, 1832, the interest of the revival still continuing, it was voted, "To consider the expediency of holding a protracted meeting, and that the subject be taken up at the next church meeting for business." There was not entire unanimity as to the expediency when the matter came up, and instead of a protracted meeting it was agreed "to appoint a committee to visit and converse upon the subject of personal religion with all connected with this parish, and to establish meetings to be conducted by brethren, once a fortnight, in the following school districts." Thirteen are named. Says the pastor: "These meetings were an essential aid. They supplied for a time a great demand through the town for religious services. This course of labor was continued nearly two years, but still something more was wanted. Consequently, at a meeting March 16, 1834, the following was submitted to the church and unanimously adopted:

"Resolved, That the church will hold a protracted meeting, to commence on Tuesday, 29th of April next; and will in the meantime earnestly implore the blessing of God on themselves and on the extraordinary means of grace that may then be used for the conversion of sinners and the promotion of the Redeemer's kingdom."

April 10, the church observed a day of fasting and prayer, preparatory to the meeting; also April 19th. The meeting continued four days, and was of course marked in results, fifty-five being that year added to the church. During the fall, meetings were held simultaneously in ten different places in the parish, so as to accommodate all the members, and brethren were designated, two and two, to attend them. "The meetings were opened with prayer for a revival; the covenant of the church was read; exhortation and prayer followed, with personal conversation." A large proportion of those uniting with the church during this work were from the Bible classes, and three sevenths of the whole were at the time members of the Sabbath-School. These methods were continued till 1840, and took the place largely of the Bible classes, which were suspended in 1832. In subsequent years, sometimes with special means, and often with the ordinary means diligently used, large accessions were made; in 1834, fifty-five; in 1836, fifty-three; in 1842, thirty-five, and in 1843, forty-five. Surely the opening years of this second century were years of plenty, marked by a working pastor, a working church, faith in God, and large blessing.

I have dwelt thus at length on these years and methods because they mark an epoch in our history, and in many things will never be repeated. The spirit, the prayer, the labor, the blessing of a like devotion may still be ours. There were other experiences in these ten years, and we now consider what Dr. Bouton terms,

THE CAUSES WHICH HAVE OPERATED TO DIMINISH THE CHURCH.

These causes were wholly from without and aside from the ordinary loss by death and removal. They sprang from the prosperity and growth of the town, the tone and habit of the people who settled in it, and the great spiritual harvest that had been gathered. The early settlers, by their stalwart piety, their uniform practice in the observance of the Lord's Day, made this a church-going community. The habit was never lost. It abides with us still. In the steady

growth of the town and then of the city, the demand for larger accommodations for worship has been constantly made and met.

OTHER CHURCHES ORGANIZED.

In September, 1832, the membership of this church was five hundred and twenty-seven,—one hundred and sixty-six males, three hundred and sixty-one females; the congregation numbered from eight hundred to one thousand, and filled all the pews of the spacious edifice. The residents of the West Parish, as now called, numbering by actual count, January, 1833, one hundred and seventeen families and six hundred and seventy-five individuals, and living on an average nearly five miles from the meeting-house, many of them walking to the services, began to ask, "May we not, ought we not, to seek greater conveniences for ourselves and our children? Has not the time come for us to build a house unto the Lord?" The answer was deliberately reached after prayer and counsel, and a new religious society was founded, a house for worship built, and eighty-eight members residing in that part of the town were dismissed and organized into a new church April 22, 1833. In their letter to the church, stating their object and asking letters they say: "And now, brethren, as we are taking this last step, in becoming set off from you with whom we have so long and so happily walked in company to the house of God, you may conceive, but we cannot describe, the emotions of our hearts. Here we all can truly say our best friends and kindred dwell; we have loved our brethren and sisters; we have loved our pastor; and we cannot but let our eye linger on this ancient temple, where some of us were dedicated in paternal arms and in paternal faith to God, the Father, Son and Holy Ghost; where we have voluntarily taken the vows of God upon us, and where we have long been edified and built up in the most holy faith." After the reading of this request special prayer was offered, "the vote, taken by the church rising, many eyes flowing with tears, was found to be unanimous."

The old house was soon full again, and the church membership larger than before, viz., five hundred and thirty-nine. The village growing toward the south, the brethren there located, in 1836, erected a church edifice, and with similar expressions of affection, asked to be dismissed and organized into a new church. These brethren sent the following letter to the church:

To the First Congregational Church in Concord:

Dear Pastor and Brethren: As we have undertaken to erect a new house of worship, and as the time has nearly arrived when it may be thought best to organize a new church, we wish to present to you our motives for a measure so important, and to ask your counsel and your prayers and your cordial approbation and concurrence. We hope you will do us the justice to believe that we do not desire to change our relation to you because we are dissatisfied with it, or because we expect or hope to promote our convenience or our personal interest or happiness. We assure you that the proposed separation, in itself considered, is painful to us. We leave our home, which has become dear to us as the place where most of us received religious instructions and impressions which have resulted in the hopes we entertain of a common interest with you in the love and favor of our common Lord and Redeemer; and some of us have enjoyed the high privileges of Christian fellowship and communion with you for twenty years; and all of us have enjoyed with you precious seasons of prayer and praise and worship, and of the gracious influences of the Holy Spirit, which we shall always remember, and the remembrance of which, we trust, will preserve the affectionate regards which we have so long entertained for you. But we have felt constrained by a sense of duty to take this step. We have been greatly favored as a church and people. The place where we worship has become too strait for us. Very soon after our friends of the West parish left us, their places were supplied by those who had come among us and had been waiting for the privilege. Since that time additions have been made to the population of our village sufficient to constitute an entire congregation; and most of these, so far as they feel any interest, would prefer to worship with us. But they cannot find room here, and they seek for places where they can obtain admission, or they

remain at home and neglect religious worship. Our parish is large and our congregation possesses wealth sufficient to support two pastors without being burdened. The Lord has also added many to our church, so that its members are now more numerous than they were before the West church was founded, and may we not say that we are probably more numerous than we should have been if the West church had not been formed. Be this as it may; none will doubt that both churches are more numerous than this alone would have been. We love to consider this church as our common parent, and in this way she is setting up her children around her.

The field of labor for this church is already very great and is constantly increasing. But when we look around us upon our new neighbors, what shall we say to them? We cannot invite them to join us, for we have no place for them. We have comfortable places here; we have good pews, have the means of conveyance, are drawn here by the force of habit, and by many endearing recollections and associations. But, dear brethren, can we justify ourselves in sitting here while hundreds of our neighbors can only stand without and look in upon us, and then turn away and wander like sheep without a shepherd? We think you will not ask it. We trust you will give us your full and cheerful concurrence—that you will make it a subject of praise and gratitude to God that we have such a field of usefulness opened for us, and that you will cordially unite with us by your prayers and sympathies and fraternal coöperation. And now, permit us to urge our request that you will unite with us in seeking the blessing of God and the guidance of his good Providence, that we may be prepared for the separation which we think may and should soon take place, and that the glory of God and the best interests of ourselves and others may be promoted by this measure. In behalf of the proprietors of the new house:

SAMUEL FLETCHER,
ASAPH EVANS,
GEORGE HUTCHINS,
SAMUEL EVANS,
GEORGE KENT,
AMOS WOOD,
N. G. UPHAM.

November 4, 1836.

The letter sent November 15, asking to be dismissed, is in the same tone :

To the First Congregational Church in Concord, Greeting :

Reverend and Beloved: We, the undersigned, members of this church, believing that the providence of God and the promotion of true religion require the establishment of another Congregational church in this town, severally request of you a letter of recommendation and dismission, for the purpose of being constituted a church in connection with the new house of worship just erected in this village.

Brethren beloved, though we contemplate a separation, we trust we shall still be joined in heart, and that the only strife between us will be to see which shall most faithfully serve the Master whom we profess to follow. We ask your aid, your sympathies and your prayers, that the enterprise in which we have engaged shall redound to the good of Zion among us, and to the glory of our God and Savior. And also ask your advice and coöperation to assist us in becoming, in due time, regularly and ecclesiastically organized. Wishing you grace, mercy and peace.

This letter was signed by fifty-four members. At the meeting of the church December 4, 1836, "Voted, That the request of the above named brethren and sisters be granted; and they are hereby cordially recommended as in good and regular standing with us, for the purpose of being organized into a new church; and when they shall become so organized their particular relation to this church shall be dissolved."

Thirteen others soon joined in the same request, and so sixty-seven were dismissed to form the South Church.

This act, like that in giving for the West church, cost a struggle in many hearts. The mother church sent out the colony as the mother lets go her child, and, declaring "That the statement which our brethren in the south section of the village have made of their motives and designs in erecting another house of worship, merits our cordial approbation, and that we will unite our prayers with theirs in seeking the divine direction and blessing on their future movements," she gave her hearty benediction, a benediction which has not been recalled for one moment from that day to this.

The South Church was organized February 1, 1837.

This was not all. In 1842 a new house was built, and the East Congregational Church was organized March 30, 1842, by forty-four members dismissed for that purpose. At each division the common fund in the church treasury was divided and one third part given to the departing church, and a similar division was made of the Sabbath-School library.

Among those who went out to form these churches, some of our most devoted and useful members were given to each one. Never was there a more harmonious and prosperous church than this in 1832, and all the separations never interrupted for a moment the harmony, though each stirred deeply the hearts of those who went and those who remained. The members were dismissed and the churches organized, prompted by love to Christ and His cause, and this mother church gave to the three new churches, formed in a period of less than ten years, one hundred and ninety-nine of her members. Surely we may repeat, in the recall, the words of the pastor, that "the church history of New England does not furnish a parallel to this experience" of three churches going out from a single church within ten years without so much as a ripple of discord. I believe the reason of this harmony is found mainly in the quickened spiritual condition of the church, and the deep devotion of the members to Christ, so that His kingdom was first in their thoughts and acts. Besides these losses a large number was dismissed to other evangelical churches; three hundred and thirty in forty-two years of Dr. Bouton's pastorate.

By the formation of churches of different denominations, and the division of this, there began to be realized the change that had been coming over the community for the last few years, as from one great congregation on the Sabbath, gathered from all parts of town, there were now different congregations, and the people were no longer one assembly in the most essential and delightful service of worship. For nearly one hundred years the people met together weekly, saw each other, kept the mutual acquaintance which held in one all sections of the town. In those days there were many who could call by name all the worshippers of the town. The moderator at the town-meeting then could call the name of every voter. There passed away, in a few years, a type of things not to be repeated, and a personal influence in the whole town, social, political and religious, which will never return. Not only the men and women who filled those places for the whole town have passed away, but the places themselves have gone.

There was also a change from the time when the growth of the town was, almost of necessity, the growth of the one church in it. Then the church increased with the increase of population. Now had come a time when the growth of the town signified the growth of different churches, and the increase in any section of the town meant increase of the church in that section. All this had, of course, affected the strength and relations of this church. Giving generously and repeatedly of her best gifts, narrowed in territorial limits, other denominations sharing the work, and the old and the new churches looking for growth, this mother church missed the absent, and felt that it had really started on a new experience. At this time the house of worship, which for ninety-one years had been occupied, needed extensive repairs. After deliberation it was decided to build a new house on another spot. This spot which we now occupy was selected, and the corner-stone was laid and the frame erected July 4, 1842.

LEAVING THE OLD NORTH.

The feeling with which the people left the dear old meeting-house in which they had so long worshipped, and around which gathered so many memories of the departed and associations with the living, cannot be fully realized by us. Those deep feelings demanded some expression. Says Dr. Bouton: "To each

of the four Congregational churches it was the ancient family mansion, the home where we were born, instructed, and a thousand times been made happy. We could not finally leave its sacred altars without laying anew our vows upon them, nor depart from its long trodden thresholds without sprinkling them with our tears." Accordingly at a meeting of the church, 1st September, 1842, it was agreed and voted that previously to leaving our ancient house of worship we will observe special religious services in it, and that a committee be appointed to make arrangements for such services. The committee reported, 6th October, "That in connection with Rev. Mr. Tenney of the West Church, Rev. Mr. Noyes of the South Church, Rev. Mr. Morgan, stated supply of the East Church, they had arranged to have a series of union religious services of two days, in each of said churches, commencing about the 18th inst, and closing with a general meeting of the four churches in this house, at which the pastor would give a history of the churches, and the Sacrament of the Lord's Supper be administered." Says our record: "Religious services were attended at the Old North Church on Thursday and Friday, 27th and 28th of October. On Friday the pastor delivered a discourse on the history of the church. In the afternoon about five hundred and fifty communicants of the four sister churches sat down at the table of the Lord. It was a season of tender and affecting interest. Many wept at the thought of separation from the place where they and their fathers had worshipped. The hearts of Christians were drawn into closer union, and solemn pledges of fidelity in the cause of Christ were given to each other. The scene will not be forgotten in the present generation."

The tender feelings awakened by this service and the real friendship of all those hearts, though they worshipped in four congregations, suggested that a meeting of like character be held in the New North Church the next year. This was not enough, and the annual gathering has been continued to the present time. At the formation of the church in Fisherville, April 9, 1850 (which church is a grandchild of this, having been formed in part from the members of the West Parish), that church was invited to join in these gatherings. The meetings have been held with the several churches in succession, and have always been seasons of tender memories and heartfelt union. In the morning, essays or discussions on practical subjects occupy the time. A collation gives opportunity for social reunion, and after a sermon, each meeting closes with our sitting together at the Lord's Supper, and singing as we part,

"Blest be the tie that binds
Our hearts in Christian love."

At the twenty-fifth annual meeting held with this church in 1867, it was voted to take as the name of this union, "The Concord Congregational Church Union." This, our gathering to-day, is also the thirty-eighth of these annual meetings.

The next few years are marked by no events of unusual interest. The pastor and the church worked on steadily. Their labors were blessed, and some years many were gathered into the church. There were many discouragements in the contrast with other days, but they never faltered. There were also several cases of discipline, some specially trying to the church. Many were from the change coming over the people upon the question of temperance. This leads me to notice

THE RELATION OF THIS CHURCH TO THE GREAT MORAL REFORMS OF THE LAST FIFTY YEARS.

Temperance. The pastor, finding it a custom at his settlement to use spirituous liquors, early raised his voice against the use and sale of ardent spirit.

There is record of discipline of members from intemperance as early as 1828, the church having before taken decided stand that intemperance was a sin.

October 2, 1829, the following resolution was unanimously adopted :

“ Considering the evils resulting to society at large, and especially to the church of Christ, from the use of intoxicating liquors: therefore,

“ *Resolved*, That we will as individuals and as a church exert our influence in all suitable ways to discourage and prevent the use of the same.” It is added in the record, “ In order to carry the above resolution into effect in part, twenty persons immediately subscribed to pay a certain sum annually to procure and diffuse useful information on the subject of temperance.” This money was expended in buying books and tracts upon *The Nature and Effects of Alcohol, Physical and Moral Evils of Intemperance, Rum a Poison*.

The pastor soon presented to the church, in a sermon, the statistics of the use and sale of liquors in the town, greatly surprising them by the enormous figures ; and often during his whole ministry preached upon the subject. Resolutions were adopted June 1, 1832, precluding from admission to the church all persons who manufacture, sell, or use ardent spirit, except for purely medicinal purposes. The cases of church discipline for intemperance were less than we could expect when we remember the hold of the evil by fashion and habit on the whole people, and give abundant proof of the wisdom, decision and charity of the pastor. The first public measures for a temperance society in Concord were taken on Fast day, April 1, 1830, at a meeting in the Old North Church.

Unfermented wine was used at the Lord's Supper in 1836. In 1850 the temperance pledge of total abstinence bore the names of four hundred and twelve members of this congregation. All along the years since, this church has stood firm, and declared plainly by preaching and resolutions its unabated hatred of intemperance.

SLAVERY.

It bore its part in the great struggle against slavery. Its pastor was not a partisan nor his preaching political or for any merely party ends. Pastor and church looked from the moral standpoint, and declared their convictions. Never radical in the extreme, the church very early gave its decision calmly and decidedly against the system. A few left it because they thought it too slow, and a few because it was too fast, but it has been disturbed less than most churches by either the gradual or sudden changes of sentiment in the community. Deeply grounded in the faith of the Gospel, and keeping well the unity of its spirit, it has never inclined to hasty changes, and has taken up all the great questions of moral reform calmly, intelligently, and without exception put its testimony on the side of right, and so of ultimate triumph. Its pastors have always been loyal to the land, and the great body of the church has stood by the pastor. If on some of the moral reforms individuals have not always agreed with him, they have usually stood manfully for full freedom of opinion and discussion, and held none the less firmly to the great fundamentals that abide in our Christian faith, and make us tolerant without compromise, and still united in peaceable living.

RELATION TO OTHER CHURCHES.

With the other churches in our city, of the different denominations, this ancient church has been, and still is at peace. Instead of this one, there are in our city nineteen different churches. We have not only lived at peace with our brethren, but there has always been a remarkable degree of consideration and fellowship marking the relations of all these different churches. We unite heartily in the great works of combined Christian labor, and our city is a model example of Christian fellowship. This church, not only to her children, but to

others as well, has constantly extended her hand to aid in every noble work, and has received also from all these different households of faith a similar confidence and aid. We have been loyal to our convictions, tolerant in our differences, united in our labors of love, and more anxious to see the good prosper than to watch each other. So has this church well remembered, both for itself and as related to others, the injunction, "Live in peace," and that other also, "Striving together for the faith of the Gospel."

Not only upon this community has this church exerted an influence, but it has borne its share of labor and influence in the state. It has believed in and practiced the fellowship of the churches. From its location, its pastors and its efficient membership have had much to do with the ecclesiastical gatherings and benevolent societies of the state and land. During the ministry of Dr. Bouton the church was invited to one hundred and fifty-nine councils. During the present pastorate it has been invited to forty-three. Hardly a council was held in all this part of the state for many years in which this church was not represented. It has probably been represented in more ecclesiastical councils than any other church in the state. In the state gatherings, Associations, Conventions, Benevolent Societies of our denomination, it has borne a part almost without exception. Its pastor has been a Trustee of the different state societies nearly all the time from their organization. It has entertained the General Association ten times. In 1843 it invited the American Board to hold its annual meeting here, though the meeting was not so held. Beyond the state, in the benevolent organizations, educational institutions, it has constantly shared in the work and aided by contributions.

ANNIVERSARIES.

It was the custom of Dr. Bouton to preach an anniversary sermon on the Sabbath nearest the date of his settlement, and for the forty-two years he never missed doing so. The hymn which was sung at his ordination,

"Father! how wide thy glory shines,
How high thy wonders rise!"

was sung at every anniversary. The Twenty-Fifth Anniversary the pastor reviewed the history of the church for twenty-five years, speaking of the ministry, the church, the religious society, and the town. His text was Acts xxvi, 22, "Having therefore obtained help of God, I continue unto this day." The theme, "Permanence amid Changes." The discourse was published.

The Fortieth Anniversary was observed on Thursday, March 23, 1865. Invitations were issued and arrangements made by a committee of the church, and the services were very fully attended. The exercises were: Invocation and Reading of the Scriptures, Rev. Asa P. Tenney of the West Church; Original Hymn, Miss Edna Dean Proctor; Prayer, Rev. Henry E. Parker of the South Church; Commemorative Discourse, Rev. Nathaniel Bouton, D. D., Pastor; Ordination Hymn; Prayer, Rev. William R. Jewett of Fisherville; Hymn, read by Rev. E. O. Jameson of the East Church. The discourse from the texts, Deut. ii, 7, "These forty years the Lord thy God has been with thee, thou hast lacked nothing," and, 1 Cor. i, 4, "I thank my God always on your behalf, for the grace of God is given you by Jesus Christ," was a history of the church for the forty years. That discourse was published, and furnishes much of the material for our review to-day. At seven o'clock in the evening, a reception was held in the City Hall, at which the congregation, and many friends of the pastor, gathered to express their congratulations. Representatives of different churches in the city, and pastors from abroad expressed their joy in the occasion, and uttered the gratitude of many hearts in the recall of the long and useful ministry. A generous testimonial of esteem and affection from his people and friends was

presented to Dr. Bouton, amounting to \$1,356. Other personal gifts were presented to Dr. and Mrs. Bouton, also a munificent gift from his children, the whole amounting to about \$3,000. The observance of these anniversaries continued after the dismissal of Dr. Bouton, he having been invited by the pastor to continue the custom of an anniversary sermon, which he did, preaching nearly every year.

On the Fiftieth Anniversary a reception was given Dr. and Mrs. Bouton by the church. Clergymen of the city were invited, and the Chapel was filled with friends glad to express their affection for one who had so long lived and preached the Gospel of Christ among them. Addresses were made by the pastor, by Rev. E. E. Cummings, D. D., Rev. E. Adams, D. D., Rt. Rev. W. W. Niles, Rev. J. F. Lovering, Dea. McFarland and Hon. J. B. Walker. Dr. Bouton, replied, expressing his gratitude and affection to the church and friends, and saying that of the three hundred and sixty members of the church at the time of his settlement, no male member was living, and of the female, only five. Dr. Bouton preached the Sabbath before from 2 Peter, i, 13 and 14. Theme, "An aged man's view of death."

RESIGNATION OF DR. BOUTON.

Dr. Bouton has expressed the feelings and motives which led to his resignation of the pastorate: "Not because I was conscious of any failure of my physical or mental powers, or that the people desired it; but the changes had been so great in the church and society and in the town at large, that it was evident that my relations to the whole were affected and modified thereby. I had been the minister of the whole people; now not less than sixteen new religious societies were established. Those who called and settled me have nearly all gone. A new generation was on the stage, between whom and myself was a wide space in age. My judgment was that it would be better for the church and society, better for their growth and prosperity, to have a new administration; in short, a younger man, who would be more in accord and sympathy with the age and generation around him than I could be. * * * * With clear judgment as to my duty and the welfare of the church, I gave notice on the last Sabbath in October, 1866, just forty-two years after I preached my first sermon as a candidate, that I would resign in March following, the anniversary of my ordination."

He accordingly soon after wrote a letter to the Society, stating the reasons for his resignation, which he wished them to accept. To the Church, in the letter giving his reasons, he said: "I beg to assure you that in these steps toward a dissolution of the relation which I have so happily sustained these forty-two years—steps which, though painful, yet my judgment fully approves—my regard for your welfare is unabated, and, I trust, will be increasing. Continuing, as I hope to do, to reside among you, I shall deem it my duty and privilege to co-operate with you in measures to sustain and advance the cause of our Lord and Savior."

The change to the church at the resignation of Dr. Bouton was very great. Most of the church and congregation had known no other pastor; many of them had grown up under this one ministry, and the few who remembered when it began were well along in years. These all must feel the change to another voice, another presence in the pulpit, the social services, the homes, and to think of any other as pastor. The council called to ratify this change, dismiss this father and install a new minister, was the first called by this church for more than forty-two years. It is worthy of record that this church in all its history, has never called a council to advise in or settle any cases of difficulty. It has called councils only for the ecclesiastical sanction of its acts in settling and dismissing its pastors, and, for this, in one hundred and fifty years since its organization, it has called but *four*. The church has not been without a

pastor for an hour since March 7, 1798. The Council which dismissed Dr. McFarland ordained and installed Dr. Bouton, and the council that dismissed Dr. Bouton installed Rev. F. D. Ayer, the present pastor.

How remarkable is our history here! What a contrast this to the usage of the present. This church has had but five pastors in all. Four pastorates covered one hundred and thirty-seven years of its history, and these four pastors died here, and were laid away by tender hands and bleeding hearts among our absent flock. Their whole ministerial service was here except in the case of Rev. Israel Evans, who was Chaplain in the U. S. A. for seven years. This exceptional record bears a strong testimony of the character both of the ministers and the church, and shows that they were well suited to each other. It also suggests the question of long pastorates. The great elements of a pastor's power grow with years. There are elements that come only by growth into a community. Scarcely anything steadfast in the world, anything worth the handing down, but takes time to grow. That knowledge of self and people, of experiences and thoughts, of habits and struggles, which comes by long acquaintance is needed by the pastor most of all, and that church is favored above most which can enjoy for a generation the instruction and example of a truly godly pastor, and feel all the influence, private and public, of the teaching and holy living of a good minister. Such has been the repeated privilege of this people.

After the resignation of Dr. Bouton, the committee of the church invited several clergymen to supply the pulpit. At a meeting of the Church, June 24, 1867, it was voted to invite Rev. Franklin D. Ayer to become the pastor and teacher of this church. The Society united in the call, which was accepted by Rev. F. D. Ayer, who was, by the same council that dismissed Dr. Bouton, installed pastor September 12, 1867.

The Church, so long used to the ways of the venerable pastor, welcomed the new one, and have labored unitedly with him. The former pastor continued to labor with the church in prayer and effort, and aided the young pastor, welcoming him as though he were his son and giving him respect as though he were his equal. Without marked experiences or events in the history of the last years, the Church has gone on its way prosperously. Seasons of revival have come and though they have been less frequent and fruitful than we wished, they have left some delightful memories, and brought into the active service for Christ many of those who are our strength to-day. In 1872, twenty-five men were added to the Church, most of them upon confession of faith; in 1875 thirty-four.

There have been added to the Church during the present pastorate one hundred and forty-four; forty-two have been dismissed, and sixty-two have died. The whole number uniting with the Church in the one hundred and fifty years, fifteen hundred and seventy-one. There have united in the last fifty years seven hundred and seventy-eight, and dismissed five hundred and twenty-seven, leaving our present membership three hundred and one.

The burning of the house of worship, June 29, 1873, interrupted somewhat our religious work, and the rebuilding taxed our resources, but through it all we went on unitedly, calmly, and with increase of prosperity. The last thirteen years this church and society have expended for parsonage, repairing the church and chapel, and rebuilding, about \$60,000.

During all these years the Church has been blessed with many noble Christian men and women. They have aided the pastors in the various offices they have filled and by which they have coöperated with them, and been marked examples of Christian devotion among this people. There was a very large and remarkable list of such men and women fifty years ago. There were many of superior natural endowments, and who, in this community, occupied places and

met opportunities which will not return. It is to their lasting honor that they rendered service long, abundant, and cheerful, and to the glory of God still that they were found faithful in their generation. I should gladly mention by name many of these could I do it with the personal knowledge and just discernment which would have marked their recall had he who was their pastor lived to do it. To you older ones many of those names now come back. The names that stand on the roll of church and society to-day repeat in large degree the names of those whose good deeds stand thick along the records, and whose examples are still an inspiration to us who are the inheritors of the still unrolling answer to their prayers. What an assembly we recall, of those at whose entrance into the higher life this Church both rejoiced and wept. How large that band of strenuous men who for a long time stood together, honored when most of you were young, giving by their devotion, their decision, their uprightness and fidelity great strength to the Church. Besides these, not less in number, not below in devotion or fidelity, there labored a remarkable group of capable and untiring women, beloved of all and remembered as ministering angels by those who have known sickness or poverty. Some of those who have recently gone from us whom we thought of as venerable, judicious rather than old, filling up life with usefulness to the last have shown us of these times, the value of a noble life. At the death of Dr. Bouton only one of those who united with the Church before his coming here, survived, and she has since departed. The shepherd saw all the flock folded before he went in.

The Deacons of the Church should be especially recalled. Of those who were in the office fifty years ago none remain. In the gifts to form the other churches we gave four deacons, all worthy men, true and of good report. To the West Church we gave Dea. Abial Rolfe, who had been a deacon here for nineteen years, and "no brother was held in higher esteem, more pure-minded, sincere, upright and spiritual than he." Dea. Ira Rowell also, who had filled the office but four years, went out bearing the confidence and love of the church. He served the West Church faithfully and long, and these last years, at our annual gathering of the churches, he was one of the few of the fathers left. As a sheaf fully ripe for the harvest, he died in 1876, at the age of seventy-nine years.

To the South Church we gave Dea. Samuel Fletcher, a man of sterling worth, intelligent, decided, sound of judgment. His words were few, his spirit devout, his life useful. He served this church in the office twelve years.

Dea. Nathaniel Andrews went to continue his life of prayer and labor with the East Church, after rendering the duties of the office here for twenty-four years.

Dea. James Moulton, elected to the office July 2, 1829, remained in it and strengthened the Church till his death, October 31, 1864. For thirty-five years, longer than any other, he performed here the work of a good deacon. Conscientious, thoroughly honest at heart and in life, loyal to the opinions intelligently held, he was always willing to serve the church; faithful but never forward, he was always a safe counselor and ready helper to the pastor. He died leaving here the memory of the just.

Dea. Samuel Morrill, elected March 3, 1837, also remained in office till his death, September 7, 1858. Says the record of him: "He was venerable in person, calm in temper, genial, hopeful and ever confiding in his precious Savior." He will not be forgotten till all of you who knew his worth are gone. These two last named are still often spoken of together. They are remembered not merely because there are here those who are living witnesses of their fidelity in the households, but because the results of their devotion, ardor, integrity and example are still with us, and the Church holds among her treasured memories the brightness of their lives.

Dea. Ezra Ballard was elected March 3, 1837, and resigned after a short but faithful service, in 1842.

Dea. Abram B. Kelley was elected December 29, 1842, but removing from town, he resigned in 1844.

Dea. Benjamin Farnum was elected August 31, 1844. He held the office for a generation, thirty-two years, doing willingly and faithfully much service for the church. He resigned in 1876, and is the only one now living whose term of service began prior to 1850.

Dea. Charles F. Stewart was elected Nov. 4, 1857. He has but recently gone from us, and the fidelity and attention with which he ministered to the Church, watching all its interests and giving of effort often beyond his strength, is fresh in our minds. Owing to failing strength, he resigned in 1879, and in a few months more finished all his earthly toil.

The present deacons are :

Dea. John Ballard, elected December 29, 1864.

Dea. Edward A. Moulton, elected December 31, 1875.

Dea. Andrew L. Smith, elected December 31, 1875.

Dea. Robert G. Morrison, elected January 3, 1879.

PRAYER-MEETINGS.

All these years the Church has steadily sustained its weekly prayer-meeting. For many years the meeting was held Saturday evening in a room in the old Bank Building, now owned by the Historical Society. The Chapel was erected in 1858, and the time of the meeting changed to Friday evening in 1868. The first Sabbath evening of each month a missionary concert is held, and the second a Sabbath-School concert. The young men and women have gone out from this church and city to the larger cities and to the West, and thus we are living in all parts of our land. Many have pursued courses of education. In his centennial discourse Dr. Bouton mentions twenty-six who had then graduated from college, and, as until a few years before, this was the only church in town they were probably most of them members of this congregation. Since that time, twenty-six from this congregation have entered college.

BENEVOLENCE OF THE CHURCH.

The contributions to the various objects of benevolence have been gathered every year, and there has been a constant outflow of our gifts into the different channels of usefulness. The gifts, though never very large, have, by their regularity, amounted to a goodly sum. The list of our benevolent causes has never been small, for, besides the local, we have annually given to from six to twelve different objects. In 1830, the list and amounts were as follows: Foreign Missions, \$94.45; Domestic Missions, \$94; Bible Society, \$183; Tract Society, \$36; Education Society, \$14; Colonization Society, \$4.54; Sunday-Schools, \$48; Seamen's Friend Society, \$15; other, \$40; total, \$529.99. In 1850 eight objects were on the list, and the amount was \$338.18, which was less than the amount given for several years before, and any year later.

At the present our list embraces all the objects supported by the Congregational Churches. To some we give every year, to others alternate years. We still give broadly for the Home and the Foreign Fields. Our collections last year were \$1,189.14. Our contributions during the years of our church building, and while we raised \$40,000 for that purpose, were hardly diminished, and while doing for ourselves we did not the less for others. In the fifty years we have given to benevolent causes, from 1830 to 1867, \$21,000, from 1867 to 1880, \$17,063; total, \$38,063. Of this amount, \$9,000 to the American Board, and \$8,000 to Home Missions.

HISTORY OF THE SOCIETY.

For nearly all the first century the ministers of this church and town were supported by a tax on all the ratable property, and inhabitants of the town. The law of the State authorizing the formation of societies, with corporate powers, was passed in 1819. At the resignation of Dr. McFarland, the First Congregational Society in Concord was formed, and a constitution adopted July 29, 1824. Nearly all the descendants of the original settlers at once joined the Society, as did many others, and the first year there were two hundred and twenty-three taxable members. The tax was assessed upon all persons according to the list of the town assessors and collected by the fee for collection being set up at auction, and struck off to the lowest bidder. Then and till 1842 they required a bond of the collector. In 1825 the salary was fixed at \$750, and raised by a tax of one half of one per cent. on the valuation of the polls and estate of the members. The highest tax that year was paid by Stephen Ambrose—\$23,17. Four others paid each, as the next highest, \$12.50. In 1840 there were two hundred and two taxable members, and in the division of the parsonage fund two hundred and ninety-eight of the voters classed themselves with this Society. Marked changes were produced in this Society, as in the Church, when the other societies were formed in connection with the three churches colonized and with those of other denominations started.

According to the Act of Legislature passed December 23, 1842, the Society was organized; and all means for the support of public worship were to be raised by subscription. In 1850, there were ninety-four subscribers for the support of the ministry. The largest sum subscribed by an individual was \$35. The cash value of the property owned by them, according to the town list, was \$322,000. Of the original members of the Society as organized in 1825, the last survivor, Ivory Hall, died last Monday and was buried yesterday. There are now on our list those representing thirty-eight of the subscribers of 1850.

This Society, during all the early and later changes, has held on its way, "quartered but not to rent, depressed but not disheartened, it has risen with recuperative energy under every discouragement." It has always been the aid and supporter of the Church, having a Standing Committee to advise with a like committee from the Church, and never has any jealousy or disagreement brought division between them. Many members of the Church have been members of the Society, and many not members of the Church have, in the Society aided as cheerfully, counseled and planned as heartily, giving as liberally as have members of the Church. The Church has had a good Society, and bears testimony to the heartiness and constancy of the Society in forwarding all its interests. Like the Church, the Society has been remarkably fortunate in the many strong men who have been identified with it; men of means, sagacity, uprightness and promptness. For years there was a band of men at this part of the town and then city, respected by all for their ability, judgment and integrity. They were interested in the civil and moral religious interests of the whole people, and, living side by side, united by common sympathies, agreement of purpose, and membership in the same Society, they were a strong band standing by the Church. They were unlike each other, but their differences in character gave them a united strength, for they understood each other and had the wisdom to put the best man for any place in that place, and each where he was placed did his best. These men were strong counselors to the pastor, and they did much to bear the Church peacefully through the many changes as they came.

The Society has accepted and acted upon the plan of paying as it goes, and been shy of debts. It has been afraid of them before they were contracted. The salary of the minister has been paid promptly by the Treasurer of the Soci-

ety. The bills for incidental expenses have been quickly met, and in church-building or repairs there have been no debts incurred. It has kept itself free of debts all along the years, dedicated its houses of worship paid for, and to-day owes not a dollar. It owns a pleasant and convenient parsonage. This Society has expended in the fifty years not less than \$80,000 for support of worship, and, for houses of worship, repairs and parsonage, about \$60,000 the past thirteen years, and more than \$70,000 in the fifty.

LADIES' SOCIETIES.

The ladies have done their full share in ministering to the prosperity of the Church, and in works of mercy and beneficence. There has been, for two generations at least, organized labor for the needy at home and abroad. The Female Charitable Society had its birth here. It was founded in 1812 at the suggestion of Mrs. McFarland, and before 1830 had assisted in the aggregate six hundred and eighty families, and expended \$878.88. It was, then, fairly at work fifty years ago, and has been gaining ever since, adding each year another chapter to its labor of love. It has been for many years a union society, one of the institutions uniting heartily in its work all parts of the city.

The New Hampshire Cent Society was also started here in 1805 by Mrs. McFarland, a woman whose wisdom to plan and heart to do seems not the less as the years go by. It has always been dear to the ladies of this Church, who have annually contributed to its treasury. It has raised in the state \$98,650.37, and now gives annually to the missionary work about \$2,500.

The Sewing Circle has had its place here. What New England church has not had its sewing circle? As those other societies became more extended there was started a Society for parish work. It also raised money to aid in building the Chapel and furnishing this house at an expense of \$1,700, and, like a good corporation, had money left in the treasury. Each year still adds to the strength of its aid and usefulness. Barrels have annually been prepared and sent to the Home Missionary Society, and more recently also to the Freedmen.

The history we have to-day recalled is, I think, a good sample of that of a New England Congregational Church in a growing community for the fifty years past. It is therefore a representative history, and not for ourselves alone. It is a testimony to the stability, the energy, the adaptation of both our faith and our polity. I have dwelt mainly on the earlier years, not as forgetting that the later are just as much a part of the fifty as are the earlier, but because we are all familiar with the events in which we have a part and may not be the best historians of our own deeds. I am quite certain that much said of the former days, with only a change of names and allusions, would be true of the children, both by blood and by adoption, of the fathers and mothers who lived and died here.

The succession continues. We are making history and from this transient, often insignificant, there shall come a grand residuum of the enduring and the glorious. It comes by and by through our fidelity now. The history, then, is not all written. It is going on. Quiet times as well as battles make history. It is a privilege to be counted in such a line of action, to enter anywhere such a succession. We dwell on what has been done that we may complete that begun wisely, patiently and with cheer. We see how this Church has done the work of a Christian Church for the one hundred and fifty years past, the influence it has exerted, the light it has shed, the blessing it has been in this community, and we are all sure it was wise that they formed it, that it has been wise that they and we have fostered it, that not in vain have four generations of Christian men and women watched, prayed, labored. Yes! we are *sure* that this Church has been a blessing to the world, that this is a different people from what it would have been had the planting of this ancient Church been delayed, or the growth of it, under the blessing of God, and the fidelity of his people,

been less than it has been. The best part of the past is not the money given or the story as of a successful enterprise, but it is the rich, gathered and still growing story of wise and devoted men and women—the good done, the labor given, the testimony distinct for God, and the example undying. If a “godly man is the glory of a town,” as the Jews said, we ever fail to understand the debt we owe to the faithful ones of the past and to the true ones of the present, from whom flow steady streams of usefulness.

We thank God, to-day, for that already done. We take courage and give thanks to God for that Gospel of Christ which furnishes both the spirit and the way, the inspiration and the strength. We give our thanks to Thee, our God, here where

“Thrice fifty circling years
Have seen Thy people prove
The richness of Thy grace,
The treasures of Thy love.”

Brethren beloved, our eyes have been on the past, our lives are in the present, our hopes and labors are in the future. We are related, as inheritors, to our ancestry; we are under solemn obligations, as workers, to our posterity. From the one we gather gratitude, inspiration, trust in God, to-day. For the other we here, to-day, dedicate ourselves upon this ancient altar. We are here not merely to laud the dead or praise the living, but, as we stand here, bidding farewell to the half-century gone, and clasping the hand, in faith, of that one to come, we cannot but think how the Church Militant blends with the Church Triumphant in this very Church at this very hour. We offer yet another prayer that this Mother, ancient and renowned, may yet abide in strength and give forth blessing to coming generations.

HISTORY OF OUR FOUR MEETING-HOUSES.

BY JOSEPH B. WALKER.

OUR FIRST MEETING-HOUSE.

1727-1751.

In every true picture of early New England civilization, the meeting-house occupies a prominent place in the foreground. One of the conditions of the grant of our township, imposed by the General Court of Massachusetts Bay, from whom it was received in 1725, was, "That a convenient house for the public worship of God be completely finished within the term aforesaid [three years] for the accommodation of all such as shall inhabit the aforesaid tract of land."¹

This condition was faithfully and promptly fulfilled. Before the first furrows had been turned, even before the township had been surveyed, the intended settlers, at a meeting held in Andover, Massachusetts, on the eighth day of February, 1726, "Agreed and voted, that a block house, twenty-five feet in breadth and forty feet in length, be built at Penny Cook for the security of the settlers." The last phrase of this vote, "for the security of the settlers" indicates plainly the purpose of that house. It was intended as a bulwark, not against error and ungodliness only, but against the fierce assaults of the savage as well. Farther action was taken at the same meeting by the appointment of a committee of five to secure its early erection.² And, as if this was not enough, they appointed another committee of three to examine the charges made for this work, and to allow and pay from the township treasury such as they might deem reasonable.³

Tradition has preserved the location of this our first meeting-house, which stood beneath the arches of the primeval forest, upon the north side of the brook now concealed beneath the roadway, near the corner of Main and Chapel streets. Of necessity, and appropriately as well, it was built of logs. Forty feet was the length of it and twenty-five feet was the breadth of it. It was of one story, and its rough walls were pierced with small square windows, sufficiently high from the ground to protect its occupants from the missiles of Indian foes.⁴ Its floor was the virgin soil. Its roof was of riven pine or of the trunks of sapling trees.

It was commenced in 1726, the same year that the survey of the township was

¹ It is a notable fact, that the first public assembly in the township was one for public worship, held on Sunday, the fifteenth day of May, 1726, and composed of a committee of the General Court, surveyors, and some of the proprietors, who had arrived two days before. They had come to survey the township and were attended by their chaplain, Rev. Enoch Coffin, who performed divine service in their camp at Sugar Ball Plain, both parts of the day.—*Committee's Journal*.

² Agreed and voted, That John Chandler, Moses Hazzen, Nehemiah Carlton, Nathan Simonds and Ebenezer Stevens be a committee, and they are hereby empowered to build, either by themselves, or to agree with workmen, to build a block house of twenty-five feet in breadth and forty feet in length, as in their judgment shall be most for the security of the settlers.—*Prop. Rec., Vol. A., p. 23*.

³ Agreed and voted, That Timothy Johnson, John Osgood and Moses Day be chosen, appointed and empowered to examine the charges that shall arise in building a blockhouse at a place called Penny Cook, or any other charges that shall arise in bringing forward the settlement, and to allow as in their judgment shall be just and equal, and also to draw money out of the treasury for the defraying of said charges.—*Prop. Rec., Vol. A., p. 24*.

⁴ At times during the French and Indian wars, "On the Sabbath the men all went armed to the house of worship; stacked their guns round a post in the middle, with powder horn and bullet pouch slung across their shoulders, while their revered pastor, who is said to have had the best gun in the parish,—prayed and preached with his good gun standing in the pulpit."—*Bouton's History of Concord, page 164*.

begun, and finished in 1727,¹ months before the first family moved into the settlement.² It was the first permanent building completed in Penny Cook and antedates the saw and grist mills, two of the earliest and most important structures in early New England towns. The precise date of its completion has been lost, but it appears from their records that a meeting of the township proprietors was held in it as early as the fifteenth of May, 1727. From that time onward, for more than twenty years, it was the place of all considerable gatherings of the good people of Penny Cook.

Two years after its completion (1729), when a saw mill had been erected, measures were taken to substitute for its floor of earth a more comfortable one of wood.³ The year following, in anticipation of the settlement of "a learned, orthodox minister," farther action was taken to hasten the completion of this and perhaps other improvements of its interior.⁴

On the eighteenth of November of this year (1730), there assembled within its rude walls the first ecclesiastical council ever held in New Hampshire north of Dunstable and west of Somersworth. It was convened for the purpose of assisting in the formation of this church and for ordaining and installing its first minister, the Rev. Timothy Walker, who served it with great fidelity for fifty-two years.⁵ For a considerable time afterwards this church occupied an extreme frontier position.

There is little reason to suppose that there were any social inequalities among the settlers of this remote township, or if, perchance, any such existed, that they would have been manifested in the meeting-house. One is surprised, therefore, to learn that leave was granted on the fifteenth day of March, 1738, to Mr. James Scales, afterwards for thirteen years the minister of Hopkinton, to build a pew upon the floor of this building.⁶

Fourteen days later, March 29, 1738, it was decided, owing to the increase of population, to enlarge the existing accommodations by the erection of galleries, and, so far as necessary, to repair the house.⁷

This little block-house beside the brook in the wilderness, rude and humble as it was, served the triple purpose of sanctuary, school-house and town-hall, clearly indicating to all who saw it the three leading elements of our New England civilization,—religion, universal education, and self-government.

1 Edward Abbot deposed, that on the eighth day of May, 1727, he with many others set out from Andover on their journey to a new township called Penny Cook, in order to erect a house which had been sometime before begun, which was designed by the settlers for a meeting house for the public worship of God.—*Deposition of E. Abbot, in Bow Controversy.*

2 Jacob Shute deposed "that in the fall of the year 1727 he assisted in moving up the first family that settled at Penny Cook, that he there found a meeting house built."—*Deposition of J. Shute, in Bow Controversy.*

3 May 1, 1729. "Voted that there be a floor of plank or boards laid in the meeting house at the charge of the community of Penny Cook, and that Lieut. Timothy Johnson and Mr. Nehemiah Carlton be a committee to get the floor laid as soon as may be conveniently."—*Prop. Rec., Vol. A, page 58.*

4 March 31, 1730. "Voted that Mr. John Merrill be added to Messrs. Timothy Johnson and Nathan Simonds in order to a speedy repairing of the present meeting house at Penny Cook at the settler's cost."

5 The sermon on this occasion, which discussed the subject of "Christian Churches Formed and Furnished by Christ," was preached by the Rev. John Barnard, of Andover, Mass. The charge to the pastor was by the Rev. Samuel Phillips, pastor of the South Church of the same town, and the right hand of fellowship by the Rev. John Brown, of Haverhill, Mass. Near the close of his sermon, Mr. Barnard thus alludes to some of the circumstances attending this remote settlement in the wilderness:—

"You, my brethren, * * * * have preposed worldly Conveniences and Accommodations, in your engaging in the settlement of this remote Plantation. There is this peculiar circumstance in your Settlement, that it is in a Place, where Satan, some Years ago, had his Seat, and the Devil was wont to be Invocated by forsaken Salvages: A place in which was the Rendezvous and Head Quarters of our Indian Enemies. Our Lord Jesus Christ has driven out the Heathen and made Room for you, that He might have a Seed to serve Him in this Place, where He has been much dishonored in Time past."—*Mr. Barnard's Ordination Sermon, pages 28 and 29.*

6 March 15, 1738. "Voted that Mr. James Scales shall have liberty to build a pew in the one half of the hindermost seat at the west end of the meeting-house that is next the window."—*Town Records, Vol. 1, page 69.*

7 March 29, 1738. "Voted that Ensign Jeremiah Stickney and Benjamin Rolfe, Esq., be a committee to take care that galleries be built in the meeting-house, and that said meeting-house be well repaired at the town cost."

The nations of the old world built no such structures. The French erected none like it upon the shores of the St. Lawrence. Neither did the Dutch at the mouth of the Hudson, or the Spaniards in Florida, or the Cavaliers at Jamestown. Planted upon the line where advancing civilization met retiring barbarism, this was the seed-house from which have sprung the sixteen fairer structures which now adorn our city. When our forefathers laid upon the virgin soil the bottom logs of this block-house, they laid here the foundations not alone of a Christian civilization, but of a sovereign state capital as well. Their simple acts were of consequence far greater than they dreamed.

OUR SECOND MEETING-HOUSE.

1751-1842.

As time passed on, the population of the township so far increased as to imperatively demand a larger meeting-house, and in 1751 a new one was erected upon the spot now occupied by the Walker school-house. Its frame, mostly of oak, was composed of timbers of great size and very heavy. The raising, commenced on the twelfth day of June, occupied a large number of men for three days. The good women of the parish asserted their uncontested rights on the occasion, and afforded such refreshments as the nature of the arduous work required.¹

This building was one of great simplicity and entirely unornamented. It was sixty feet long, forty-six feet wide, and two stories high. It faced the south, on which side was a door opening upon an aisle extending through the middle of the house straight to the pulpit. The seats were rude benches placed upon each side of it; those upon the west being assigned to the women, and those upon the east to the men. The deacons sat upon a seat in front of the pulpit and faced the congregation. A marked attention had been shown the minister by building for him a pew—the only one in the house. This simple structure was without gallery, porch, steeple or chimney.

As the town had, at this date, owing to its controversy with Bow, no organized government, it was built by a company of individuals, designated "The Proprietors of the Meeting-House," and not by the town, as was usually the case. Its erection, under these circumstances, is an important fact, showing conclusively the resolute character of our fathers; for, at this very time, all the fair fields which they had wrested from the wilderness were unjustly claimed by persons of high political and social influence in the province, who, through the agency of the courts, were seeking to seize them.²

Indeed, it was only after a long and expensive controversy of thirteen years, that our ancestors finally obtained, in 1762, at the Court of St. James, a decision securing to them the peaceable possession of their homes. A new spirit was infused into their hearts by this removal, by royal command, of the clouds

¹ Bouton's History of Concord, page 230.

² The Bow controversy, which lasted about twelve years, involved the title to more than two thirds of the entire territory of Concord. Our fathers held this under a grant of the General Court of Massachusetts Bay, made in January, 1725. By the settlement of the boundary line between Massachusetts and New Hampshire, in 1740, it became a part of the latter province.

Some nine years afterwards, by virtue of a grant by the government of New Hampshire, made in May, 1727, a company denominated the Proprietors of Bow, sought by writs of ejectment to dispossess the owners after a peaceable possession of more than twenty years. The parcels sued for were purposely so small as to preclude appeals to the higher courts in England; the object being to so harass the occupants as to force them either to an abandonment of their lands or to a second purchase of them from the Bow claimants.

Our fathers regarded the whole scheme as a base swindle, and at once determined to resist its consummation. Defeated in every case brought before the provincial courts, then largely controlled by these claimants, they dispatched their minister, the Rev. Timothy Walker, as their agent, to London, to seek redress of their wrongs in the home courts. For this purpose, he went to England no less than three times, once in the fall of 1753, once in 1755, and once in 1762. On the twenty-ninth day of December of this last year he obtained of the King in Council a decree reversing the decisions of the Province Courts and establishing the validity of their title,—a decree as just as the claims which it annihilated were wicked.

which had so long hung over them. This was manifested in the increased enterprise everywhere apparent. Improvements, long delayed, were immediately commenced, now that they felt quieted in the possession of their estates.¹

It also appeared, some years later, in the general desire to finish the meeting-house, which the proprietors had hitherto but partially completed.

Measures were instituted as early as 1772 for the purchase of their interest by the town, but the distractions of the revolution so absorbed the time and thoughts of the people that nothing conclusive was done.² Seven years afterwards, however (1779), the town voted "to relinquish the pew ground to any number of persons who would finish the meeting-house and add a porch and the value of another porch." It also voted "to be at the expense of building the steeple, excepting the cost of a porch." Two years later, on the ninth day of July, 1781, a committee was appointed to secure the enlargement of the meeting-house lot by the purchase of additional land upon the south of it.

The next year (March 5, 1782), another committee was chosen to negotiate with the proprietors of the meeting-house for the purchase of their interest therein.³ The parish accepted their report, and, a month later, April 8, 1782, in accordance with its recommendations, the purchase was made.⁴

In June of this year, the parish decided to finish the house, and Col. Timothy Walker, Jr., Robert Harris and Lieut. Joseph Hall were constituted a committee for that purpose.⁵ The inside was completed in 1783, and, in the course of the next year, the outside was finished.

It had an entrance porch at each end, twelve feet square and two stories high, containing a flight of stairs, in three runs, giving access to the galleries. The east porch was surmounted by a belfry and steeple, upon the spire of which stood, one hundred and twenty-three feet from the ground, a gilded weather-cock, of copper, four feet high and weighing fifty-six pounds. It had glass eyes and a proudly expanded tail. It always looked ready for a fight, ecclesiastical or civil. Our fathers thought much of it, and consulted its movements, in divining the weather, with almost as much confidence as do we the daily telegrams from the meteorological office at Washington.

The posts of this house, which were but partially concealed, were of white oak, and revealed plainly the marks of the hewer's broad-axe. They were twenty-eight feet long, twelve inches square at the bottom and twelve by eighteen inches at the top. Those of the bell-tower were of pine, sixty-four feet long and eighteen inches square. Two pitch pine timbers, each sixty feet long and eighteen inches square, pinned to the cross-beams, confined this tower to the main body of the building. The belfry roof was supported upon graceful arches and covered with unpainted tin. The bell-deck was surrounded by a hand-

1 The diary of the pastor for 1764, the year succeeding that of his last return from England, affords marked evidence of this fact. In it he says:

"April 20. Set out 20 apple trees in the Island orchard and in ye Joel orchard."

"April 23. Bot 40 apple trees of Philip Eastman, brot. ym. home and set ym. out."

"April 24. Set out about 60 young apple trees in ye house lot."

"May 2. Set out eight elm trees about my house."

"May 5. Sowed a bushel of barley and more than a bushel of flax seed and harrowed it in. N. B.—26th of March set out 63 young apple trees in a row, beginning next ye road; then set out two young plum trees; then 5 of best winter apples; then 9 of the spice apple, making 79 in ye whole."

2 March 3, 1772. "Voted that John Kimball, Henry Martin and John Blanchard be a committee to treat with the proprietors of the meeting-house, or such a committee as they shall choose, in order to purchase said house for the use of the parish."—*Town Records, Vol. 2, page 34.*

3 March 5, 1782. "Voted to choose a committee to treat with the proprietors of the meeting-house and see upon what terms they will relinquish the same to the parish."

"Voted that Peter Green, Esq., Capt. Benjamin Emery and Mr. Benjamin Hanniford be a committee for the purpose aforesaid."—*Town Records, Vol. 2, page 112.*

4 For a copy of the deed see Bouton's History of Concord, page 235.

5 June 17, 1782. "Voted to finish the meeting-house in said Concord."

"Voted to choose a committee to provide materials and finish said house."

"Voted that the committee consist of three."

"Voted that Col. Timothy Walker, Mr. Robert Harris and Mr. Joseph Hall be a committee for the purpose aforesaid."—*Town Records, Vol. 2, page 114.*

some railing, and, upon the belfry ceiling was painted, in strong colors, the thirty-two points of the compass; of sufficient size to be easily read from the ground. The walls were clapboarded and surmounted by a handsome cornice.

To the lower floor there were three entrances; one, already mentioned, upon the south side, and one from each porch. Over the two last were entrances to the gallery. There were two aisles besides that before alluded to. One extended from the east to the west door, and the other from one door to the other, between the wall pews upon the east, south and west sides of the house and the body pews.

The pews were square and inclosed by pannelled sides, surmounted by turned balusters supporting a moulded rail. The seats were without cushions and furnished with hinges, that they might be turned up when the congregation stood, as it did, during the long prayer. At the close of this they all went down with one emphatic bang, in response to the minister's "Amen!"

The pulpit which was a huge, square structure and had a semicircular projection in front, was constructed of panelling and loomed up like Mount Sinai, in awful majesty, high above the congregation. Behind it was a broad window of three divisions, above which projected forwards a ponderous sounding board, of elaborate workmanship, as curious in design as it was innocent of utility.

The pulpit was reached by a flight of stairs upon the west side, ornamented by balusters of curious patterns, three of which, each differing from the others, stood upon each step and supported the rail. The bright striped stair carpet, the red silk damask cushion, upon which rested the big Bible, blazing in scarlet and gold, were conclusive evidence that our ancestors lavished upon the sanctuary elegancies which they denied themselves.

At the foot of the pulpit stairs stood a short mahogany pillar, upon which on baptismal occasions was placed the silver font. Just beneath and before the pulpit, was the old men's pew,¹ to the front of which was suspended a semicircular board, which, raised to a horizontal position on sacramental or business occasions, formed a table. A wide gallery, sloping upwards from front to rear, extended the entire length of the east, south and west sides of this house. Next the wall were square pews like those below. In front of these the space was occupied in part by pews and in part by slips, with the exception of a section on the south side, immediately in front of the pulpit, which had been inclosed for the use of the choir. This had a round table in the centre, upon which the members placed their books, pitch-pipe, and instruments of music. At a later date rows of seats took the place of this enclosure. A horizontal iron rod was placed above the breastwork in front of these, from which depended curtains of red. These were drawn during the singing and concealed the faces of the fairer singers from the congregation. At other times they were pushed aside.

In the east gallery, next to and north of the door was the negro pew. It was plainer than the others, and, at most services, had one or more sable occupants. Still farther north, but at a later date, was another of twice the ordinary size, finely upholstered, furnished with chairs and carpeted. It belonged to Dr. Peter Renton, a Scotch physician, who came to Concord about 1822, and for some twenty years was quite prominent as a physician.

Such was our second meeting-house when finished in 1784, with but few, if any exceptions, the best in New Hampshire.

¹ It is remembered with pleasure that in the old meeting-house the venerable old men sat on a seat prepared for them at the base of the pulpit, wearing on their bald heads a white linen cap in summer, and a red woolen or flannel cap in winter. This practice continued as late as 1825 and 1830.

Among the ancient men who thus sat in the "old men's" seat, the following are distinctly remembered: Reuben Abbott, senior; Christopher Rowell, senior; John Shute; Capt. Joseph Farnum; Samuel Goodwin; Moses Abbott; Reuben Abbott, 2d; Nathan Abbott and Chandler Lovejoy."—*Bouton's Hist. Concord*, p. 529.

One object the town had in view, in lavishing so much upon it, was a very praiseworthy desire to accommodate the legislature, which met here for the first time (1782) two years before, and was evincing some disposition to make Concord the capital of the state.

Such it remained until 1802. It was our only meeting-house and to it the families of all sections of the town went up to worship—from Bow line to the Mast Yard, from Beech Hill to Soucook river.¹

Many persons, owing to the want of good roads or of carriages, went to meeting on horseback. A man and woman often rode double, the former upon a saddle, in front, and the latter upon a pillion, behind.² Why this custom was confined to married and elderly persons tradition does not say. For the convenience of persons riding thus there was a mounting block, near the northwest corner of the meeting-house. This consisted of a circular flat stone, eight feet in diameter, raised about three feet from the ground. A few steps led to the top of it, from which many of our ancestors easily mounted their horses at the close of divine service. I am happy to say that this ancient horse-block, as it was termed, is in good preservation and doing kindred duty at the present time.³

The expenses incurred in the completion of this, our second meeting-house, were met by an auction sale of the pews, of which there were forty-seven upon the ground-floor and twenty-six in the gallery. By this sale, it became the joint property of the town and of the pew owners.⁴

1 The population of Concord in 1800 was 2052. "The intermission was short—an hour in winter and an hour and a half in summer. The people all stayed, except those in the immediate vicinity; and hence, as *everybody* attended the same meeting, a fine opportunity was afforded for *everybody* to be acquainted. Old people now say that they used to know every person in town. Thus public worship greatly promoted social union and good feeling throughout the whole community. Whatever new or interesting event occurred in one neighborhood, such as a death, birth, marriage, or any accident, became a subject of conversation, and thus communication was kept up between the people of remote sections, who saw each other on no other day than the Sabbath."—*Bouton's History of Concord*, page 549.

Capt. Joseph Walker, who at a considerably later time commanded a large company of cavalry, resident in Concord and neighboring towns, was accustomed to notify meetings of his company by verbal notices to such members as he happened to see at the meeting-house, on Sunday. These were sufficient, although many were not present, and some lived in Canterbury and Northfield. J. B. W.

2 "Going to meeting," as it was called, on the Sabbath, was for seventy-five years and more the universal custom. Elderly people, who owned horses, rode *double*—that is, the wife with her husband, seated on a pillion behind him, with her right arm encircling his breast. The young people of both sexes went on foot from every part of the parish. In summer, young men usually walked barefoot, or with shoes in hand; and the young women walked with coarse shoes, carrying a better pair in hand, with stockings, to change before entering the meeting-house. The usual custom of those west of Long Pond was to stop at a large pine tree at the bottom of the hill west of Richard Bradley's, where the boys and young men put on their shoes, and the young women exchanged their coarse shoes for a better pair, drawing on at the same time their clean, white stockings."—*Bouton's History of Concord*, page 528.

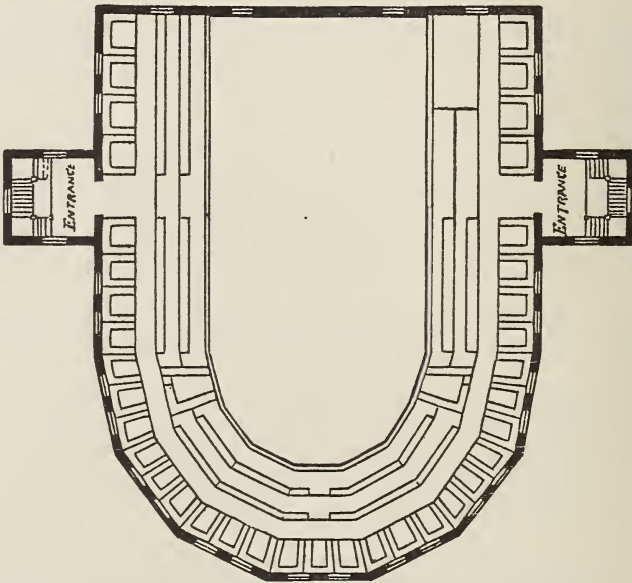
3 "On the west side of the old meeting-house was, and is, a horse-block, famous for its accommodations to the women in mounting and dismounting the horses. It consists in a large, round, flat stone, seven and a half feet in diameter, or about twenty-two feet in circumference, raised about four feet high, with steps. Tradition says it was erected at the instance of the good wives who rode on pillions, and that they agreed to pay a pound of butter apiece to defray the expense."—*Bouton's History of Concord*, page 530.

At a meeting of the Society, held on the 13th day of April, 1860, this horse-block was presented to the writer of this paper, as appears by the following vote in the clerk's records, viz.: "Voted that we present the old Horse-Block to Mr. Jos. B. Walker."

4 March 2, 1784. "Voted to choose a committee to vendue the pews and finish the meeting-house."
 "Voted that this committee consist of three."
 "Voted that Capt. Reuben Kimball, Col. Timothy Walker and Lieut. John Bradley be a committee for the purpose aforesaid."
 "Voted to make an addition of two to the committee aforesaid."
 "Voted that John Kimball and James Walker be the additional committee."
 "Voted to choose a Treasurer to receive the notes for the pews."
 "Voted that Dr. Peter Green be Treasurer."
 "Voted to choose a committee to settle with Treasurer."
 "Voted that this committee consist of three."
 "Voted that Capt. Benjamin Emery, Peter Green, Esq., and Capt. John Roach be the committee for the purpose aforesaid."
 "Voted to reconsider the vote choosing Dr. Peter Green, Treasurer."
 "Voted that the committee appointed to finish the meeting-house proceed to finish the outside of the same the ensuing summer."—*Town Records*, Vol. 2, pages 132 and 133

At the opening of the present century, the congregation had so increased as to require its enlargement. At a meeting holden on the first day of December, 1801, the town accepted a plan for that purpose, presented by a committee previously chosen.¹ This provided for an addition of two stories to the south side. At the same time Richard Ayer and others were authorized, upon furnishing suitable bonds for the faithful performance of the work, to make this addition, at their own cost, and take in compensation therefor, the new pew ground thus acquired.²

This addition, which stood upon two courses of finely hammered granite ashler, was a semi-polygon, having the same length as the house and a middle width of thirty feet. The ridge lines of its roof, starting from a common point, on the ridge of the old structure, half-way between its two extremes, terminated at the several angles of the cornice. The style and quality of the work corresponded to that to which it was an addition. Upon completion, March 1, 1803, it was approved by the town and the bond of the undertakers was surrendered.³



PLAN OF GALLERY, 1803.

1 "Voted to choose a committee of seven persons to propose a plan to the town, viz.:—Jacob Abbot, Richard Ayer, Paul Rolfe, William A. Kent, Benjamin Emery, Stephen Ambrose, Abial Virgin."

2 "Voted to accept the report of the above committee, which is as follows, viz.:—The committee appointed to report a plan for an addition to the meeting-house report that a plan exhibited before the town, being a semi-circle projecting thirty feet in front of the house, and divided into seven angles, and the gallery upon the plan annexed be accepted, and that the owners of pews in the front of the house below have their choice to remain where they are or go back to the wall the same distance from the front door; and that the present front wall pews be placed on a level with the other body pews, that the owners of wall pews in front of the gallery have as good wall pews in front of the addition."

3 "Voted to choose a committee of five to take bonds of Capt. Richard Ayer and others who came forward at this meeting, and offered to make the addition on the plan exhibited by the committee and accepted by the town, viz.: Jacob Abbott, John Blanchard, Benjn. Emery, John Kimball and Enoch Brown, the committee, for the above purpose."—*Town Records, Vol. 2, page 266.*

3 *March 1, 1803.* "Voted to accept the report of the committee appointed to inspect the building and finishing the addition to the meeting-house, viz.: 'We aforesaid committee having carefully inspected the materials made use of in the making the addition to and alterations in the meeting-house in Concord and the workmanship in erecting and finishing the same, hereby certify that it appears to us that

The cost of this addition was met by the sale of the new pews, for which it afforded room. These, unlike the old ones, were long and narrow and denominated slips.

A few years later (1809), the selectmen were directed to remove the two front pews, in the old part of the house, and have erected upon their site four slips. These, upon completion, were sold at auction for the sum of three hundred and twenty-two dollars and twenty-five cents, which was set aside as the nucleus of a fund for the purchase of a bell, in accordance with a vote of the town authorizing this work. Nearly ten years before this (March 31, 1800), the town had offered, with a prudence worthy of highest admiration, "to accept of a bell if one can be obtained by subscription." This liberal offer had lain neglected for nine entire years until now, when private subscriptions increased this nucleus to five hundred dollars, and the long wished for bell was procured. It weighed twelve hundred pounds, and as its clear tones sounded up and down our valley, the delight was universal.

The next year the town ordered it rung three times every day, except Sundays, viz.: at seven in the morning, at noon, and at nine o'clock at night. The times of ringing on Sundays were to be regulated by the selectmen. Four years later it was ordered to be tolled at funerals when desired.

Our first bell ringer was Sherburn Wiggin.¹ He was paid a salary of twenty-five dollars a year and gave a satisfactory bond for a faithful performance of the duties of his office. The prudence of our fathers is clearly seen in the practice of requiring bonds of their public servants and of annually "vending" some of their less valuable offices to the lowest bidder, instead of selling them to the highest, as is said to have been done elsewhere in later days. But I have been sorry to discover in the rapid increase of the sexton's salary, a marked instance of the growing extravagance of our fathers, and of the rapaciousness of the office-holders among them. The salary of the sexton rose rapidly from twenty-five dollars a year in 1810, to forty dollars in 1818, an alarming increase of sixty per cent. in only eight years.

Excepting some inconsiderable repairs in 1817-18, nothing more was done to our second meeting-house for about thirty years. An act of the legislature, passed in 1819, generally known as the "Toleration Act," gradually put an end to town ministries and removed the support of clergymen to the religious societies over which they were settled.²

Two new societies had been already formed in Concord, when this became a law, viz.: the Episcopal in 1817, and the First Baptist in 1818. Five years later, on the 29th July, 1824, the First Congregational Society, in Concord, was formed, and upon the resignation of our third minister, Dr. McFarland, July 11, 1824, the town ministry in Concord ceased.

the materials made use of for each and every part were suitable, and of good quality, and that the work is done in a handsome, workmanlike manner.

CONCORD, June 3, 1803

Committee. { JACOB ABBOTT,
BENJAMIN EMERY,
JOHN BLANCHARD,
JOHN KIMBALL,
ENOCH BROWN." }

—Town Records, Vol. 2, page 276.

1 Among our early sextons was Sherburn Wiggin in 1810; Benjamin Emery, Jr., in 1811 and 1812, to whom the bell ringing was vendued as the lowest bidders. Subsequently the appointment of sextons was left to the selectmen. Among the later incumbents of this office were Peter Osgood, Thomas B. Sargent and Joseph Brown.

2 An act of the legislature "regulating towns and town officers," passed February 8, 1791, provided, "That the inhabitants of each town in this state, qualified to vote as aforesaid, at any meeting duly and legally warned and holden in such town, may, agreeably to the constitution, grant and vote such sum or sums of money as they shall judge necessary for the settlement, maintenance and support of the ministry."

A subsequent act approved July 1, 1819, repealed this provision of the act of 1791 and left the support of the ministry to be provided for by the religious societies of towns.

This important change, together with the organization of new societies, made advisable the disposal of the town's interest in the meeting-house, meeting-house lot and bell.¹ A committee of the town, appointed March 11, 1828, for this purpose, accordingly sold the town's interest in these to the First Congregational Society, in Concord, for eight hundred dollars.² In consideration of the fact that the bell was to be very largely used for the benefit of all its citizens, the town subsequently remitted three hundred dollars of this amount.³

But still again, in 1828, the congregation had outgrown its venerable sanctuary and the demand for more room became imperative. After much discussion, a committee was appointed on the sixteenth day of April of this year, to alter the square pews, on the lower floor of the old part of the house, into slips.⁴

1 *March 13, 1826.* "Voted, that William A. Kent, Joseph Walker and Abel Hutchins be a committee to take into consideration the subject relative to selling the interest or right the town may have in the meeting-house to the First Congregational Society in Concord and report the expediency and terms at the next town meeting."—*Town Records, Vol. 3, page 58.*

2 This committee reported recommending the sale of the

Land on which the house stands for,	\$300.00
Town's interest in the meeting-house,	200.00
Town's interest in the bell,	300.00
	\$800.00

March 11, 1828. "Voted, that Samuel Herbert, Benjamin Parker and Isaac Eastman be a committee to sell and convey to the First Congregational Society in Concord the interests the town have in the meeting-house, the land on which it stands, and the bell, agreeably to the report of the committee to the town at the last annual meeting, and that they be hereby authorized to sell and convey the same to said society."—*Town Records, Vol. 3, page 96.*

July 25, 1828. The town of Concord, by Samuel Herbert, Benjamin Parker and Isaac Eastman, a committee duly authorized, conveyed to the First Congregational Society in Concord, "all the right, title and interest we have in and unto a certain tract of land situate in said Concord, being the same land on which the meeting-house occupied by said society now stands, described as follows, to wit: Extending from the south side of said house as first built, six rods south; from the east end of said house, six rods east; from the north side of said house, six rods north; and from the west end of said house to the original reserve for a road by the burying ground, including the land on which said house stands, together with said house and the bell attached to the same, reserving a highway on the south side of said house where it now is not less than four rods wide, and also at the west end of said house, and reserving the right to have said bell tolled at funerals and rung as usual on week days and on public occasions; no shed to be erected on said land except on the north side of said house."—*Merrimack Records, Vol. 15, page 380.*

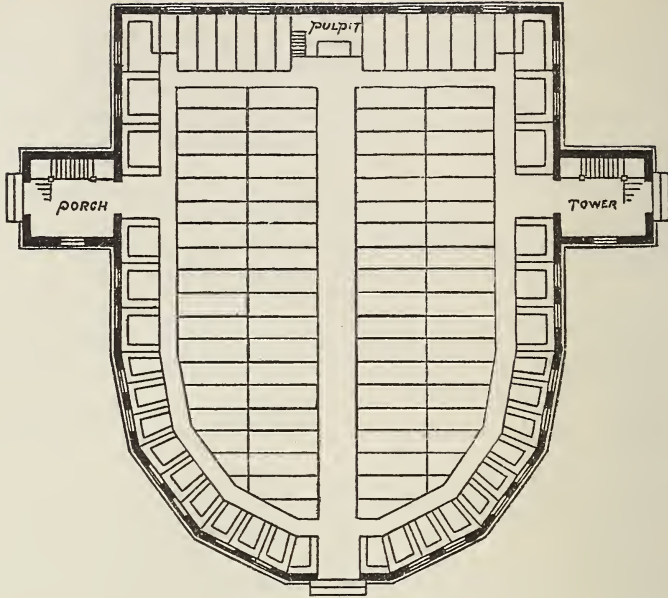
3 *November 14, 1828.* "Voted that the selectmen be and are hereby authorized to endorse the sum of three hundred dollars on a note the town holds against the First Congregational Society in Concord, being the same which was relinquished for the bell."—*Town Records, Vol. 3, page 121.*

4 Number and owners of pews on the lower floor of the First Congregational Society's meeting-house in Concord, in June, 1828, together with the time when and to whom transferred:

Nos.	NAMES OF OWNERS IN 1828.	WHEN AND TO WHOM TRANSFERRED.
1	Society's free pew.	
2	Jacob A. Potter.	Society's pew.
3	Jonathan Eastman & William West.	
4	Mary Ann Stickney.	
5	Abial and Henry Kolfe.	
6	Richard Herbert.	
7	John Eastman.	
8	Ephraim Abbott.	
9	Isaac Virgin.	
10	Hazen Virgin.	
11	Timothy Chandler.	Samuel Fletcher.
12	John Odlin.	
13	Charles Walker.	Oliver L. Sanborn.
14	Laban Page.	
15	Thomas D. Potter & Lucy Davis.	Thos. D. Potter & D. L. Morrill.
16	John West & Theodore French.	
17	Rhoda Kimball.	
18	Patty Green.	
19	Moses Bullen.	D. N. Hoyt.
20	E. and C. Emery's heirs.	
21	Nathan Chandler, Jr.	
22	Harriet Breed.	James Sanborn.
23	Abel Baker.	
24	Reuben Goodwin & Samuel Carter.	Sewell Hoyt.
25	Nathaniel Eastman & Isaac Emery.	
26	Nathaniel Ambrose & Simeon Virgin.	
27	Henry Chandler & John Corlis.	
28	Henry Martin & Isaac F. Ferrin.	Benjamin Parker.
29	Ephraim Farnum.	
30	Robert Davis.	
31	Isaac Farnum.	

This change increased the number of pews from ninety-nine to one hundred and ten, and raised the number of sittings to about twelve hundred and fifty. The east, south and west wall pews remained as they were. The following plan shows the arrangement at this time of the aisles and seats upon the ground floor.

Nos.	NAMES OF OWNERS IN 1828.	WHEN AND TO WHOM TRANSFERRED.
32	Asa Abbott.	Robert Davis.
33	Thomas B. Sargent.	
34	Nathan Ballard, Jr.	
35	Susanna Walker.	
36	Robert Davis.	Wm. Abbott.
37	Abial Walker.	
38	Abial Walker & Nathaniel Abbot.	A. B. Kelley.
39	Benjamin H. Swett.	
40	Society's Pew.	Nathaniel Abbott.
41	Joseph Farnum.	Abial Walker.
42	Ezra Ballard.	
43	Timothy Carter.	
44	Abner Farnum.	
45	Moses Farnum.	
46	Moses Carter.	
47	Samuel B. Davis & A. B. Davis.	
48	James Buswell.	Proctor.
49	Richard Ayer.	E. S. Towle.
50	Charles Eastman.	
51	Isaac Dow.	
52	James Eastman.	
53	Daniel Fisk.	
54	Richard Flanders & Sons.	
55	Betsey & Hannah Whitney.	
56	John Dimoud.	S. A. Kimball.
57	John George.	
58	Moses Shute.	
59	George Hutchins.	James Straw.
60	Jonathan Ambrose.	
61	John Lovejoy.	
62	Thomas Potter.	
63	Eliza Abbott.	
64	Isaac Shute.	
65	Jonathan Wilkins.	Ivory Hall.
66	Abial Eastman.	
67	John Eastman.	
68	Millen Kimball.	
69	John Putney.	State of New Hampshire.
70	Margaret Dow.	Dr. Colby.
71	Samuel Morrill.	
72	Samuel A. Kimball.	
73	Asaph Evans.	
74	Samuel Fletcher.	
75	Richard Bradley.	
76	Moses Hall.	
77	Jeremiah Pecker.	
78	Enoch Coffin.	
79	Joseph Low.	
80	Isaac Hill & Wm. Hurd.	
81	Charles Hutchins.	
82	Abel Hutchins.	
83	Joseph Eastman.	Jacob Clough.
84	Joseph Eastman.	Simeon Farnum.
85	Jacob Hoyt.	
86	Frye Williams.	
87	Samuel Herbert.	
88	William A. Kent.	
89	William Stickney.	
90	John Glover.	
91	Orlando Brown & Sarah Dearborn.	
92	Richard Ayer.	
93	Nathaniel Abbott.	
94	Elizabeth McFarland.	
95	George Kent.	
96	Stephen Ambrose.	
97	Simeon & Benjamin Kimball.	
98	Jonathan Wilkins.	
99	Parsonage.	



PLAN OF GROUND FLOOR IN 1828.

It is a notable fact that very soon after the meeting-house had attained its greatest capacity, its congregations began to rapidly diminish. This was due to the formation of other religious societies. The number of regular members which in 1825 was two hundred and twenty-two, had fallen in 1833 to one hundred and seventy-three, and the audiences had decreased correspondingly. Besides those who had withdrawn to form new organizations of other denominations, there began, in the year last named, a farther exodus of members to form the West Concord society. This was followed by another in 1837, to lay the foundations of the South society. These had reduced its membership in 1841 to one hundred and five. The next year, the East Concord members left and formed the Congregational society in that village. Thus, quartered and diminished in its membership more than one half, we can readily see that the remnant, with its families, was insufficient to fill the great structure of which it now found itself the sole possessor.

Its fifty great windows, each with its forty panes of glass, looked more staring than ever before, and rattled, when the wind blew, as they had never rattled before. The voice of the minister reverberated through the vast area, and his eye sought in vain, upon the floor and in the galleries, the dense ranks of men, women and children, numbering some ten or twelve hundred, which had been wont to greet him.

We are not, therefore, surprised to find, as we turn over the well kept records of the society, that there came one day (March 17, 1841), before a meeting of its members, a proposition to leave the old sanctuary and build a new and smaller one. This, after long consultations and various delays, caused in part by differences of preference as to location, resulted in the erection of our third meeting-house, at the corner of Main and Washington streets.

But before leaving the old house for the new one, the members of the several societies which, from time to time, had gone out therefrom, met within its con-

secrated walls, and, after prayer, and song, and pleasant reminiscences, bade it farewell forever.¹

This imperfect sketch would be still more so should I neglect a passing allusion to some of the assemblies, other than religious, convened from time to time in our second meeting-house.

As early as 1778, a convention was here holden to form a plan of government for the state of New Hampshire.

The first time the legislature ever met in Concord, March 13, 1782, it assembled in this house.² Owing, however, to the cold, it adjourned for that session to another building temporarily prepared for its accommodation.³ From the year 1782, onward to 1790, when our first town-house was built, were held in our second meeting-house no less than fifteen sessions of the General Court.

The adjournment, just alluded to, suggests the fact that for two centuries after coming to this country, our New England ancestors had no fires in their sanctuaries. They accepted the weather as God sent it and were content. If in summer, the sun shining through great unshaded windows, dazzled their eyes, they contracted their eyebrows and bore it, either with winking or without, as individual preferences suggested. If in winter the cold in God's house was intense, they shrugged their shoulders, worked their toes, and, so far as they could, got carnal warmth from the fervor of their devotions. But it must have been very chilly for the ungodly on such occasions. That at the noon intermission such should have sought spiritual invigoration at Hanaford's Tavern near by, may have been inexcusable, but it was not inconsistent with the native depravity of that time.

Means of warming were introduced into the old North meeting-house in 1821.⁴ A moderate sized box-stove was placed in the broad aisle, which had a very long funnel, which was taken through the ceiling to a very short chimney in the attic.

This central warmer proved but partially satisfactory, and may have operated like a similar one in the meeting-house of another town, which was said

1 "Previous to leaving the old North meeting-house as a place of public worship, a union meeting of the four Congregational churches in town was held in it. The meeting was attended two successive days, viz.: Thursday 27th and Friday 28th of September, in which the several pastors took part, viz.: Rev. Asa P. Tenney of the West church; Rev. Daniel J. Noyes of the South church; Rev. Timothy Morgan, preacher at East church; and the pastor of the First church. In the forenoon of Friday, the pastor preached a discourse on reminiscences of the old meeting-house. In the afternoon, about five hundred and fifty communicants, belonging to the four sister churches, sat down to the Lord's Supper. It was a season of tender and affecting interest. Many wept at the thought of a separation from the place where they and their fathers had so long worshipped."—*Bouton's History of Concord*, page 452.

2 The General Assembly, in session at Exeter, voted on the twelfth day of January, 1782, "That when the business of this session is finished, the General Court be adjourned to meet at Concord, at such time as shall be agreed upon by the said General Court."—*Provincial Papers*, vol. 3, page 930.

The tradition is that Col. Timothy Walker, then a member of the House from Concord, remarked to some of the members who were complaining of the treatment which they had received at their boarding-houses, that if the General Assembly would hold its next session at Concord they should be as well accommodated as at Exeter and for half the money. Thereupon the Assembly adjourned to Concord.

Upon his return home, the Colonel informed his neighbors of his promise and the consequences thereof, and that at its next session all must open their houses for the accommodation of the members of the General Court. This they at once agreed to do, and subsequently did, to general satisfaction. Since then, forty-four sessions of the General Court have been held in Concord, up to 1816, when it became the capital of the state.

3 The hall fitted up for this occasion was in the second story of the house now standing on the west side of Main street, next north of the house of Enoch Gerrish. At that time, it stood upon the east side of the street and a few rods south of its present location.

4 As I can never forget the faces within, so I never can the furious winds which howled about the ancient pile, the cold by which it was penetrated, and the stamping of men and women when within the porches, as they came from afar, and went direct from their sleighs to an immense apartment in which there was no fire, except that carried thither in foot-stoves. The rattling of a multitude of loose windows, my tingling feet, the breath of people seen across the house, as the smoke of chimneys is discerned on frosty mornings, the impatience of the congregation, and the rapidity of their dispersion,—are they not all upon the memory of those who worshipped in that house previous to the year 1821? Then my father suggested that in winter there be only one service, which led to the purchase of a moderate-sized box-stove, and its erection half way up the central aisle. This, strange as it may seem, was a departure from old custom which encountered some opposition.—*Biography and Recollections by Asa McFarland*, page 104.

to have driven all the cold air from the middle of the house to the sides, rendering the wall pews more uncomfortable than ever before. The introduction of a stove into a meeting-house often met great opposition and caused serious commotion. The excitement raised by the setting up of a stove in the meeting-house at Webster, in 1832, was quieted only by a general agreement, embodied in a vote passed at a regular meeting of the society, "to dispense with a fire in the stove the first Sabbath in each month through the cold season."¹

Before the introduction of the stove, many among the more delicate portion of the congregation had sought a slight mitigation of the frosts in God's house by the use of "foot-stoves." These continued in quite general use so long as our society worshipped in this house. The heat of such a warmer came from a pan of coals inclosed in a box of tin. No man here present, who was a boy forty or fifty years ago, will ever forget the Sunday labor imposed upon him in cold weather by the filling and carrying back and forth of one of these. The stern fathers of the previous generation may, very likely, have regarded them as vanities, and this Sunday labor as unnecessary and sinful. To this good Puritan opinion, I doubt not that the boys who had mastered the catechism, and the families in the immediate vicinity of the meeting-house levied upon for coals, would have readily assented.

It was in our second meeting-house that the New Hampshire State Convention was holden, on the 21st day of June, 1788, which, as the ninth assembled for that purpose, ratified the Federal Constitution and started upon its glorious career the government of the United States. In this house was also held the conventions of 1791-2, to revise the constitution of the state.

Fourteen times from 1784 to 1806 did the legislature march in formal procession to this house, to hear the annual election sermon, which preceded its organization, and every year afterwards, until 1831, when the sermon was discontinued. Thirty-nine of all the election sermons preached before the legislature of New Hampshire were delivered in this house, and three of them by pastors of this church.²

From 1765 to 1790, a period of twenty-five years, all annual and special town-meetings were held in this meeting-house. Here our townsmen, many of whom rarely, if ever, met on other occasions except for divine worship, assembled to exchange friendly greetings and discharge their civil duties as American citizens. Here, also, protracted religious meetings were held from time to time, the most memorable of which was that of 1831. Here important addresses were delivered to large assemblies on fourth of July and other occasions of general interest. Here in 1835 was delivered before the General Court a eulogy on Gen. Lafayette, by Nathaniel G. Upham. Here were held conventions for the promotion of temperance. Here occurred, in 1834 and 1835, the memorable trials of Abraham Prescott, for the murder of Mrs. Sally Cochran, of Pembroke. Here was had that sharp political encounter between Franklin Pierce and John P. Hale upon the latter's leaving the Democratic party in 1845. The walls of no other house in New Hampshire resounded to so many lofty flights of eloquence as did those of our second meeting-house, from 1751 to 1842.

A few years after its abandonment, this ancient structure was sought by the trustees of the Methodist General Biblical Institute as the seat of that institution, which it was proposed to remove from Newbury, Vermont, to this city. This society and the pewholders cheerfully conveyed to them their several interests in the building and lot, and public-spirited citizens of Concord subscribed some three thousand dollars for so remodelling the house as to suit the new

¹ Coffin's History of Boscawen and Webster, page 238.

² The election sermon was preached by our second pastor, Rev. Israel Evans, in 1791; by our third pastor, Rev. Dr. Asa McFarland, in 1803; and by our fourth pastor, Rev. Dr. Nathaniel Bouton, in 1828.

purpose to which it was to be devoted. The pulpit, pews and galleries were removed; a second floor was introduced, and the two stories, thereby secured, were divided into dormitories and lecture rooms.¹ It continued the seat of the institute until its removal to Boston, when, in accordance with terms of its conveyance, twenty years before, it reverted, with the land upon which it stood, to the First Congregational Society of Concord. It was subsequently sold to private parties, and the proceeds of its sale were devoted to the purchase of the society's parsonage. With sad hearts its many friends afterward saw it degraded to a tenement house of a low order. But its desecration was brief. On the night of Monday, November 28th, 1870, the purifying angel wrapped a mantle of flame about it and transported it heavenward upon a chariot of fire.

Not long afterwards the Union School District purchased the site of it, and reared thereon one of the fairest school-houses of which this, or any other New Hampshire town, can boast. It bears upon its south facade a tablet with the following inscription:

WALKER SCHOOL.

ON THIS SPOT,
 CONSECRATED TO RELIGION AND LEARNING,
 WAS ERECTED IN 1751,
 THE FIRST FRAMED MEETING-HOUSE
 IN CONCORD,
 WHICH WAS USED FOR NINETY-ONE YEARS
 AS A PLACE OF WORSHIP BY
 THE FIRST CONGREGATIONAL SOCIETY
 OF THE TOWN,
 AND WITHIN WHOSE WALLS ASSEMBLED
 IN 1788
 THE NINTH STATE CONVENTION WHICH RATIFIED
 THE CONSTITUTION OF THE UNITED STATES.
 FROM 1847 TO 1867
 IT WAS OCCUPIED BY
 THE METHODIST GENERAL BIBLICAL INSTITUTE.
 BURNED IN 1870,
 ITS SITE WAS PURCHASED BY
 THE UNION SCHOOL DISTRICT,
 WHICH HAS CAUSED TO BE ERECTED
 THEREON THIS STRUCTURE,
 A. D. 1873.

OUR THIRD MEETING-HOUSE.
 1842-1873.

Our third meeting-house was a less imposing edifice than our second one. The diminished membership of the society called for a smaller house of worship. Rarely before, and never since, has its pecuniary ability been less than at that time. The general drift of population also demanded a more southerly location. But many had a strong attachment to the old spot and to the old sanctuary. Some, therefore, proposed the remodelling of the latter, while others suggested the erection of a new house upon the site of it. But the majority opinion favored both a new location and a new house. Two subscription papers, which were then circulated, indicate the preferences of different members of

¹ A portion of the pulpit is in possession of the New Hampshire Historical Society.

the society. That for a new house upon the old lot, dated November 20th, 1841, contains the names of forty-three persons, subscribing for eighty-two shares.¹ The other, dated April 7, 1842, for a new house at the corner of Main and Washington streets had upon it the names of thirty-nine signers, agreeing to take one hundred and three shares.²

After repeated meetings and protracted deliberations, the new location was adopted. The deed of it to Nathaniel Abbot, Shadrack Seavey, James Buswell, James Moulton, Jr., and Jonathan E. Lang, the committee to build the new house, bears date May 16, 1842. The sum paid for it was thirteen hundred dollars.

The plan of our third meeting-house was in general conformity to the style of such structures then prevailing in New England. It was of one story with a bell-tower and steeple forming a part of the façade. It faced the east and was eighty feet in length and fifty feet in width. It had long, square-topped windows upon the sides and a slightly projecting porch in front, whose roof rested upon four plain, round columns, some twenty-five feet high. The corner-stone was laid and the frame raised July 4, 1842. It was dedicated on the twenty-third day of November of the same year. When completed, it was a comely enough structure of wood, in a ubiquitous coating of white paint, which, we are happy

1 This subscription paper reads as follows, viz.: "We the undersigned, inhabitants of Concord, believing that the interests and future prosperity of the First Congregational Society in Concord requires the erection of a new house for public worship, do hereby agree to aid in the erection of a new house of worship for said society by taking the number of shares set against our names respectively, and pay the sum of fifty dollars for each and every share we may have subscribed for to a committee, hereafter to be chosen by the subscribers, for the purpose of purchasing materials and making all necessary contracts for the erection of a new house of worship. The house to be located on land now owned by said society and the same on which the house now occupied by said society now stands. Concord, Nov. 20, 1841.

<i>Subscribers' names.</i>	<i>No. of shares.</i>	<i>Subscribers' names.</i>	<i>No. of shares.</i>
Abiel Walker,	10	D. N. Hoit,	2
F. N. Fisk,	10	L. Roby,	2
R. Bradley,	6	James Woolson,	1
S. Coffin,	4	Ivory Hall,	1
Nath. Abbot,	4	James Buswell,	1
R. E. Pecker,	2	Lawrence Cooledge,	1
Jona. E. Lang,	2	Benjn Farnum,	2
Sarah A. Virgin,	1	Shadrack Seavey,	2
Samuel Herbert,	2	Jacob Flanders,	1
Albert Herbert,	1	Moses Shute,	1
Ezra Ballard,	1	John Corlis,	1
Nathan Ballard,	2	Isaac Proctor,	1
John Flanders,	1	Joseph S. Abbot,	1
Eben Fisk,	1	Nathan K. Abbot,	1
Abira Fisk,	1		
Samuel Morrill,	2		
Daniel Knowlton,	1		
			69"
			\$3,450.00.

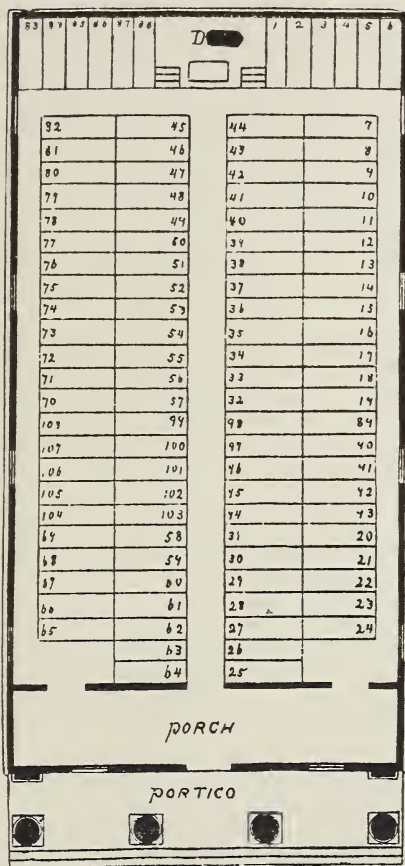
Original on file in Society archives.

2 Upon this paper were the following names and number of shares, viz.:

" Samuel Coffin,	8 sha. es.	J. C. Ordway,	1 share.
Richard Bradley,	1) "	Mary A. Stickney,	2 "
F. N. Fisk,	4 "	Danl Knowlton,	1 "
Nathl. Abbot,	5 "	B. Farnum,	4 "
J. E. Lang,	4 "	D. A. Hill,	2 "
S. Seavey,	4 "	Porter Blanchard,	2 "
Samuel Morrill,	4 "	Jno. Eastman,	1 "
James Buswell,	3 "	Sarah Kimball,	1 "
R. E. Pecker,	4 "	Joshua Sanborn,	1 "
D. N. Hoit,	2 "	G. W. Ela,	1 "
James Woolson,	3 "	A. Fowler,	1 "
J. Cooledge,	3 "	H. M. Moore,	3 "
S. Herbert,	2 "	Sewell Hoit,	3 "
N. Bouton,	4 "	James Buswell for C. A. Davis,	6 "
B. Whitney,	2 "	Ira Perley,	1 "
E. Hall,	1 "	Franklin Pierce,	1 "
E. Philbrick,	1 "	Mary C. Herbert,	1 "
Albert Herbert,	2 "	Jos. Eastman,	2 "
Ivory Hall,	1 "		
Joseph Low,	2 "		
	69	Brot forward,	69
			103 shares."

Original on file in Society archives.

to know, is no longer the only orthodox color for an orthodox meeting-house. It had an audience room seventy feet long, forty-eight and a half feet wide, and twenty-four feet high. A broad aisle extended through the middle of it, from the vestibule to the pulpit, and there was one of a less width, but of the same length, next to the north and south walls. The singing gallery was over the vestibule. Its length corresponded with the width of the church. It was ten feet deep and about fourteen feet high. The pulpit was a neat, mahogany structure.¹ On each each side of it was a single tier of pews extending to the wall. In front of it were four tiers. The whole number of pews was eighty-eight, affording about four hundred and fifty sittings. The following floor plan shows the arrangement of pews, aisles and vestibule :



FLOOR PLAN OF OUR THIRD MEETING-HOUSE.

In 1848 this house was enlarged by an addition of fifteen feet at the west end. This gave room for twenty additional pews and raised its seating capacity to about six hundred. A little later, its glaring white walls were frescoed, and the blaze of the sun through the windows was softened by the introduction of inside blinds. On the front of the gallery was a round-faced clock, which rarely kept

¹ This, which was made by Porter Blanchard and Sons, was a few years since given to the East Concord Congregational society and is still in use.

the ninth commandment, and fortunately was visible only to the minister, except during the singing, when the congregation arose, turned their backs to the pulpit, and "faced the music."

Until the formation of the South Congregational Society, in 1837, evening religious meetings were held in the town hall. After the withdrawal of persons belonging to that society, this room was found too large for such meetings and they were ere long transferred to rooms in the Merrimack County Bank building, now belonging to the New Hampshire Historical Society. These, however, proved as much too small as the town-hall had been too large, and the want of a suitable chapel became so imperative that, on the fourteenth day of March, 1855, the pastor, Dr. Bouton, addressed to the society a communication setting forth its importance and tendering a subscription of fifty dollars towards its erection. About the same time the Ladies' Sewing Circle sent another, tendering a contribution of four hundred and fifty dollars for the same object.

In response to these generous offers, the society passed a suitable vote of thanks ; but no decisive action upon the subject was taken until its annual meeting on the seventeenth of March, 1858. At this time Shadrack Seavey, Dr. Ezra Carter and Moses H. Bradley were made a committee "to consider the subject of providing a vestry for the accommodation of the society and to report at an adjourned meeting."

About a month later, on the 12th of April, 1858, another committee, previously appointed, reported that, "in their belief a vestry suitable for the use of the society can be erected upon the land belonging to the society in rear of the church."

On the twenty-sixth of the same month, Leonard Holt, for the last committee, submitted a plan for a chapel, which was approved, and the committee were directed "to circulate papers and obtain subscriptions for the building."

The committee were so far successful that, on the 31st of May following, they, together with the prudential committee of the society, were directed to proceed to its location and erection upon the west part of the church lot. The work was at once commenced and prosecuted to completion in the autumn of 1858. It was dedicated, soon after, by appropriate services to the uses for which it was intended. On that occasion the pastor expressed a hope that extemporaneous speech might prevail within its walls, and that written discourses might attract attention by their absence only.

It became too small for us ere long, and was enlarged by an addition to the north end, which affords a kitchen and dining-room, for use on social occasions. In June, 1873, it came near meeting the fate of our third meeting-house, and was partially burned. But it was subsequently repaired, and is in active service still.

In 1855, largely through the efforts of Mr. Reuben L. Foster, a subscription of nearly fifteen hundred dollars (\$1,467.10) was made, by members of the society, to provide for the meeting-house a steeple clock, and to inclose its lot upon the east and south sides by a stone and iron fence.

Some years later (1869), upon the introduction of a new organ, the singer's gallery was lowered and remodelled, the audience room was ventilated, the pews were repainted, and the walls and ceilings frescoed anew.

By these alterations and repairs the interior of our third meeting-house was made both convenient and agreeable. It continued without further change until the morning of Sunday, June 29th, 1873, when, like its predecessor, it was seized by devouring flames and translated.¹

¹ The fire was communicated to the meeting-house from the carriage shops of Mr. Samuel M. Griffin, near by upon the north, which had been fired by an insane person possessed with the idea of clearing a site at the corner of Main and Washington streets for a splendid Spiritual temple. He was soon after arrested and committed to the Asylum for the Insane.

OUR FOURTH MEETING-HOUSE.

1874.

The pulpit, with some other furniture of the church which had escaped the flames, was removed, soon after daylight, to the city hall. Here the society worshipped that day, and had a temporary home until March, 1876, when this, our fourth meeting-house, was ready for occupancy.

On the evening of the day following that of the fire (June 29, 1873), an informal meeting of the society, fully attended, was held at the City Hall to consider the existing situation, and to take such action in relation thereto as might be deemed advisable. While the meeting was in some degree a sad one, there were apparent no signs of despondency. After prayer by the pastor, the former pastor, Dr. Bouton, venerable in years and strong in the affections of the people, arose and said, "Let us rise up and build," and all the people responded, "Amen!" The resolutions, which he offered, deploring the loss of our third meeting-house and pledging the society to the erection of a new one, passed without a dissenting vote.¹ The keynote was struck, and the settled purpose of the people was expressed.

Immediately afterwards a committee was raised to investigate the title to the lot upon which the late meeting-house had stood, and to suggest a scheme for raising means for the erection of a new one, with instructions to report at a legal meeting to be called as soon as possible.²

At the same time, another was appointed to procure plans and estimates of the cost of a new house of worship.³

At a legal meeting, duly called and holden some three weeks later (July 21), the action of the informal meeting, just mentioned, was confirmed, and it was "Voted unanimously that we rebuild upon the old site, if no legal disabilities be found." It was also decided that the money arising from insurance of the organ be set aside and used, when needed, in the purchase of a new one.⁴

The question as to the location of the contemplated house gave rise to considerable discussion, but the prevalent opinion favored building upon the old lot. A difficulty, however, presented itself in the fact, that the title of the lot was found to be not in the society but in the pew holders of the old house, who severally had in it an undivided interest proportioned to the original values of their pews. Some of these were not members of the society and felt no special

¹ "Resolved that we deeply deplore the destruction by fire on the morning of Sunday, the twenty-ninth instant, of the beautiful house in which we and our fathers have worshipped during the period of an entire generation."

"Resolved that while we humbly acknowledge the providence of God in this great loss, we gratefully acknowledge the many blessings conferred on us as a church and religious society; and, trusting still in Him, resolve with united hearts to arise and build another edifice for His worship and to the honor of His name."—*Society Records, Vol. 3, page 80.*

² "Voted that a committee of three be appointed to examine into and report at a future time in regard to the question of pew-holder's title to the land on which the house stood. Messrs. J. B. Walker, Enoch Gerrish and Sylvester Dana were appointed said committee."

"The best means to be adopted for procuring the means to erect the proposed new house of worship was referred to Messrs. J. B. Walker, Gerrish and Dana, with instructions to report on the same at the next regular meeting of the society."—*Society Records, Vol. 3, page 84.*

³ This committee, which consisted originally of Shadrach Seavey, M. H. Bradley and James Hazelton, was subsequently enlarged by the addition of William G. Carter, Benjamin S. Warren, Edward A. Moulton, Joseph B. Walker, Abner C. Holt, John Abbot, Samuel S. Kimball, Isaac N. Abbot, George F. Page, and Mark R. Holt.—*Society Records, Vol. 3, page 85.*

⁴ On motion of Dr. William G. Carter, it was "Voted that the insurance money on the organ, when received, be set apart and kept intact for the purchase of a new organ, and that it be placed in the hands of the Financial Agent of the society."—*Society Records, Vol. 3, page 86.*

interest in the erection of a new house. Those who contemplated doing so were unwilling to build upon land to which they had no title. This embarrassment was finally removed by a transfer by the former pew-owners, for nominal considerations, of their several interests in the lot to the First Congregational Society in Concord. Nearly all signed the conveyance¹ which bears date August 11, 1873, and thereby the lot became the property of the society,

1 Know all men by these presents, that we, the subscribers, chiefly of Concord in the county of Merrimack and State of New Hampshire, proprietors of pews in the meeting-house recently occupied by the First Congregational Society in Concord, and owners of the lot of land in said Concord on which said house was situated, in consideration of one cent and of other valuable considerations, the receipt of which is hereby acknowledged, do hereby remise, release, and forever quitclaim unto the First Congregational Society in Concord, a legal corporation, our respective undivided shares in the said lot of land appurtenant to and equal to the proportioned value of the pews in said house, according to the original appraisal thereof, whose numbers are prefixed to our respective names; which said lot is bounded easterly 85 feet by Main street, southerly 200 feet by Washington street, westerly 106 feet and northerly 198 feet, by lands of Samuel M. Griffin.

To have and to hold the same, with all the privileges and appurtenances to the same belonging, to the said society, its successors and assigns forever; provided, however, that this deed shall not take effect until the proprietors of at least seventy-two pews in said house shall have executed the same; and provided further that the said society, within two months after the delivery to it of this deed, shall execute and deliver to an association of persons who may then undertake to erect a new house of worship on said lot, a lease of the same, for a nominal rent and for such period of time as said house may remain upon said premises.

In testimony whereof we hereunto set our hands and affix our seal this eleventh day of August, in the year of our Lord one thousand eight hundred and seventy-three.

Signed, sealed, and delivered in presence of us:

[SEAL.]

B. S. Warren, I. N. Abbot.	No.	35.	J. B. Walker.
M. H. Farnum, Charles C. Neal.		77.	Chas. P. Blanchard.
P. H. Larkin, Caleb Brown.	23, 36,	65.	F. A. Fisk.
P. H. Larkin, Caleb Brown.	24, 43,	97.	Moses H. Bradley.
J. M. Hoyt, S. M. Hurd.	11,	12.	Rebecca A. Davis.
Caroline B. Roby, Luther Roby.		9.	Mary Ann Roby.
Abby H. Sweetser, Ada J. Clark.		52.	H. P. Sweetser.
Henry S. Dunlap, S. E. Straw.		108.	Andrew Bunton.
Byron Moore, C. T. Huutoon.		$\frac{1}{2}$ 71.	Geo. H. Marston.
Mary E. Lang, M. H. Bradley.	48,	59.	Clara P. Morrill.
Frances M. Abbot, W. S. Abbot.		102.	John Abbot.
John C. Thorn, M. H. Bradley.		95.	Calvin Thorn.
A. J. Herbert, M. H. Bradley.		32.	Nancy B. Herbert.
H. Campbell, J. D. Johnson.		103.	J. C. Tilton.
Mrs. J. E. Lang, Ella S. Lang.	30,	76.	Mary E. West.
Almira Silsby, Mrs. C. F. Stewart.		49.	Emeline A. Pecker.
Charles A. Robinson, Mrs. C. F. Stewart.		37.	Fannie P. Robinson.
Helen P. Stearns, Moses H. Bradley.		15.	L. A. Walker.
Moses H. Bradley, M. O. Gerrish.		53.	Enoch Gerrish.
Hattie E. Carter, Moses H. Bradley.		33.	Ezra Carter.
Hattie E. Carter, Moses H. Bradley.		65.	W. G. Carter.
Warren E. Freeman, M. H. Bradley.		101.	J. H. Stewart.
E. A. Moulton, Mrs. M. C. Moulton.		82.	B. S. Moulton.
S. R. Moulton, Mrs. M. C. Moulton.		107.	E. A. Moulton.
C. F. Nichols, E. A. Moulton.		56.	A. M. Grant.
Chas. P. Hoyt, E. A. Moulton.		51.	C. W. Moore.
Edna A. Bean, E. A. Moulton.		54.	James Hazelton.
W. H. Pitman, W. Odlin.	57 &	70.	Daniel A. Hill.
Geo. D. B. Prescott, C. R. Greenough.		14.	Charles E. Ballard.
Sarah E. Jones, M. H. Bradley.		34.	Harriet F. Coffin.
D. S. Palmer, M. H. Bradley.		45.	Sylvester Dana.
J. B. Walker, C. F. Stewart.		1.	G. W. Ela.
B. S. Warren, Butler Jones.		8.	Mrs. J. C. Ordway.
S. F. Buswell, C. F. Stewart.			Mrs. J. D. Buswell.
C. F. Stewart, H. Campbell.			Lowell Brown.
H. Campbell, Isaac N. Abbot.		98.	Charles F. Stewart.
Jeremiah S. Abbot, Isaac N. Abbot.		19.	Daniel Knowlton.
Isaac N. Abbot, Lucia A. Flanders.		5.	Jacob N. Flanders.
N. K. Abbot, I. N. Abbot.		106.	Albert Saltmarsh.
John Ballard, I. N. Abbot.		78.	Daniel Farnum.
David Farnum, I. N. Abbot.		13.	John Ballard.
Joseph S. Abbot, E. A. Flanders.		17.	Esther Abbot.
C. P. Blanchard, Laura Roby.		29.	Mrs. W. Roby.
N. J. Guild, C. P. Blanchard.		99.	Anne A. Kimball.
Fanny Kittredge, C. P. Blanchard.		94.	Mrs. J. Kittredge.
C. P. Blanchard, George Simonds.		7.	David Simonds.
L. W. Durgin, C. P. Blanchard.		80.	John Burgum.
E. H. Paige, Chas. P. Blanchard.		100.	Cyrus W. Paige.
M. J. Utley, C. P. Blanchard.		6.	Samuel Utley.
John C. Thorn, Chas. P. Blanchard.		96.	Andrew S. Smith.
B. S. Warren, John C. Thorn.	4 pews,		Benjamin Farnum.
Mrs. Mary C. Gove, J. B. Walker.		61.	Sylvester Dana.
Chas. R. Walker, Abby H. Jones.	5-18	75.	William Abbot.
Chas. R. Walker, Clara E. Chase,	5-18	75.	Moses B. Abbot.

which subsequently, June 1, 1874, executed a lease of the same to the pew owners of the present house during the period of its continuance.¹

The duties devolved upon the committee appointed to present a plan for a new house proved onerous and perplexing. The subject interested every member of the society, and the ideas in regard to it were as various as they were vague. Two plans carefully matured were rejected. As time was passing and little progress making, some signs of impatience were occasionally shown, but it

John W. Ford, Chas. P. Blanchard.	No.	46.	W. P. Ford.
C. P. Blanchard, C. A. Woolson.		40.	M. C. Herbert.
M. C. Herbert, C. P. Blanchard.	73 &	85.	C. A. Woolson.
A. M. Kelly, E. A. Moulton.		88.	Harriet N. Hook.
M. F. Moore, C. W. Moore.		38.	H. M. Moore.
John C. Thorn, B. S. Warren.		42.	Sylvester Dana.
John C. Thorn, B. S. Warren.		44.	Sylvester Dana.
Sylvester Dana, Mary C. Colby.	8-10	75.	Phebe C. Lund.
O. L. Shepard, M. H. Bradley.		3.	Joseph Eastman.
C. F. Stewart, J. B. Walker.		10.	Dorcas M. Stickney.
S. H. Stevens, Sylvester Dana.		39.	Sarah E. Hamilton.

STATE OF NEW HAMPSHIRE.

MERRIMACK SS. SEPTEMBER, 1873.

Personally appeared the above named Joseph B. Walker, Charles P. Blanchard, Moses H. Bradley, Andrew Bunker, George H. Marston, William G. Carter, Edward A. Moulton, Charles W. Moore, Charles E. Ballard, Charles F. Stewart, Daniel Farnum, John Ballard, Benjamin Farnum, Enoch Gerish, Calvin Thoru, Francis A. Fisk, and Phebe C. Lund, and July 22, 1874, Sarah E. Hamilton, and severally acknowledged the foregoing instrument to be their voluntary act and deed.

Before me,

SYLVESTER DANA, Justice of the Peace.

STATE OF NEW HAMPSHIRE.

MERRIMACK SS. SEPTEMBER, 1873.

Personally appeared the above named Mary E. West, Emeline A. Pecker, Fannie P. Robinson, Rebecca A. Davis, Henry P. Sweetser, Cyrus W. Paige, Judith D. Buswell, Daniel A. Hill, Lowell Brown, Ezra Carter, Harriet N. Hook, J. Kittredge, John Burgum, Clara P. Morrill, John Abbot, Anne A. Kimball, Andrew S. Smith, William P. Ford, Nancy B. Herbert, David Simonds, Joseph C. Tilton, W. Roby, George W. Ela, Dorcas M. Stickney and Mary C. Herbert, J. C. Ordway, Charlotte A. Woolson and Henry M. Moore, and severally acknowledged the foregoing instrument to be their voluntary act and deed. Before me,

CHAS. F. STEWART, Justice of the Peace.

STATE OF NEW HAMPSHIRE.

MERRIMACK SS. SEPTEMBER, 1873.

Personally appeared the above named Mary Ann Roby, Lyman A. Walker, Betsey S. Moulton, Andrew M. Grant, James Hazelton, Daniel Knowlton, Harriet F. Coffin, Jacob N. Flanders, Albert Saltmarsh, Esther Abbot, Samuel Utley, William Abbot, Joseph Eastman, Sylvester Dana and John H. Stewart and acknowledged the foregoing instrument by them subscribed to be their voluntary act and deed. Before me,

MOSES H. BRADLEY, Justice of the Peace.

1 "Know all men by these presents, that the First Congregational Society in Concord, in the County of Merrimack, and State of New Hampshire, by Abner C. Holt, George F. Page and John C. Thorn, the prudential committee of said society, duly authorized and empowered, for and in consideration of the sum of one dollar paid to said society by Joseph B. Walker and others, of Concord aforesaid, signers of a certain agreement or articles of association for the erection of a meeting-house for the use of persons worshipping with said society, do hereby lease to the said Walker and others, the lot of land situate at the junction of Main and Washington streets in Concord aforesaid, bounded easterly 85 feet by Main street, southerly 200 feet by Washington street, westerly 106 feet and northerly 198 feet by lands of Samuel M. Griffin.

To have and to hold the same with all the privileges and appurtenances to the same belonging, to him and them, the said Walker and others, their heirs and assigns, in trust for the pew owners in said contemplated meeting-house, their heirs and assigns, for and during such period as said meeting-house shall stand and remain upon said premises, at the expiration of which said premises shall revert to the said First Congregational Society in Concord; excepting and reserving from the operation of this lease so much of said premises as contains the chapel thereon, and also so much as may be necessary for the erection of any other chapel with its appurtenances hereafter upon the said premises.

In witness whereof we hereunto set our hands and affix our seals in behalf of said society, this first day of June, 1874.

Signed, sealed and delivered

in the presence of
G. H. MARSTON.
SYLVESTER DANA.

ABNER C. HOLT,
GEORGE F. PAGE, } L.S. | Prudential Committee
JOHN C. THORN. } of said society.

STATE OF NEW HAMPSHIRE.

MERRIMACK SS. JUNE 1, 1874.

Personally appeared the above named Abner C. Holt, George F. Page and John C. Thorn and acknowledged the foregoing instrument by them subscribed, to be their voluntary act and deed.

Before me,

SYLVESTER DANA, Justice of the Peace.
Society Archives.

was not until two months or more after their appointment that the committee were able to offer to the society a design which was satisfactory to all.

On the ninth of September they presented a report recommending a modified gothic, cruciform, brick church, with a principal facade upon Main street, having a bell-tower and spire upon the southeast corner, and an organ loft at the west end, with an audience room of sufficient capacity to seat six hundred persons; to be built for a sum not exceeding twenty-five thousand dollars.¹ These points met with general favor, and were shortly afterward embodied in general floor plans and elevations by Mr. A. P. Cutting, architect, of Worcester, Mass.

But one of the seven fundamental points given him the architect failed to secure in his design—the cost limit of \$25,000.

When, therefore, on the ninth of March, 1874, the committee on plans and estimates reported the estimated cost of the structure proposed as thirty-two thousand dollars, there was manifest a general feeling of despondency. It was thought that so large a sum could not possibly be raised. At the same time, it was the almost universal feeling that the design proposed must not be relinquished or materially altered.

At that particular time the position of the committee on plans and means was not an enviable one. On one side they saw figures, based upon careful estimates, as inexorable as fate, reading \$32,000. On the other the general determination of the society to have the meeting-house of their choice, whether it could be paid for or not.

However, it has ever been a fortunate characteristic of this old society that its membership has been a happily united one. It has always been able to concentrate whatever of pecuniary or other strength it had upon points unanimously acceptable. While its faith in its own powers has been modest, it has always been abiding. The shock caused by the figures above referred to was but brief.

At a society meeting held three weeks after their announcement, when the subscription for the new house had reached the sum of (\$19,250) nineteen thousand two hundred and fifty dollars, the venerable Dr. Ezra Carter, who had been deeply interested in the enterprise from the beginning, arose, and with flashing eye proposed in nervous tones that, "when the subscription shall amount to (\$22,500) twenty-two thousand five hundred dollars, the building committee shall proceed immediately to make contracts for the erection of the church."² The proposal was adopted, and the culminating point in the undertaking was passed.

Contracts were soon afterwards executed and the work advanced with such rapidity that the foundations were completed and ready for the corner-stone on the twenty-fifth day of July, 1874. This was laid with appropriate services of exhortation, prayer and song, on the afternoon of that day. God's people, emerging from the wilderness upon the banks of the Jordan, did not contemplate with greater joy the "sweet fields beyond the swelling flood," than did this people then see in imagination rising before them the walls and roof which shelter us to-day.

The work progressed with such rapidity as secured the erection of the walls,

¹ "Report of the committee on 'Plans and Estimates,' reported through J. B. Walker, Esq.

The points decided on by the committee were as follows:

- 1st. That it be a brick church.
- 2d. To face Main street.
- 3d. To have a tower and spire on S. E. corner.
- 4th. That it be cruciform in shape.
- 5th. To seat about six hundred on floor.
- 6th. To cost \$25,000.
- 7th. That the organ be in rear of pulpit.

On motion of Charles E. Ballard, and seconded by Charles F. Stewart—

Voted that the report be accepted and approved, and that the committee be allowed to modify the same at their discretion."—*Society Records, Vol. 3, page 91.*

² *Society Records, Vol. 3, page 106.*

roof, bell-tower and spire by the close of the autumn of that year (1874). The money raised, amounting to nearly twenty-five thousand dollars (\$24,875) just sufficed for their completion, and the building was closed for the winter.

A careful estimate, subsequently made, of the cost of finishing the interior, showed clearly the necessity of a farther subscription of ten thousand dollars. Every one had already paid as much as he had intended to give, but, realizing the importance of completing the work, and entertaining a wholesome dread of incurring a society debt, the subscribers came forward with supplementary promises exceeding by a thousand dollars that amount.¹ This sufficed to substantially

1 The subscription paper for the erection of this house embodied eleven articles of mutual agreement, and was as follows, viz.:

"We, the undersigned, subscribers for the purpose of erecting a meeting-house on the lot of land situate at the junction of Main and Washington streets in Concord, New Hampshire, for the use of persons attending religious worship with the First Congregational Society in Concord, hereby mutually covenant and agree to and with each other to pay the several sums set against our respective names to Francis A. Fisk, George H. Marston and Isaac N. Abbot, appointed for this purpose, such subscriptions to be subject to the terms and conditions following, to wit:

First. A lease of the interest of the Society in said lot of land, for a nominal consideration is to be executed by said Society, within two months from the time when this agreement shall become binding, to the subscribers hereto, in trust for the pew-owners in said house, their heirs and assigns, for the period during which said house may stand thereon.

Second. The payments of said subscription are to be made, one fourth on the fifteenth day of February, one fourth on the first day of May, one fourth on the fifteenth day of July, and one fourth on the first day of October, 1874, and notes given therefor when this subscription shall have become binding, payable to said Fisk, Marston and Abbot, or their order, to be held by them in trust for the purposes aforesaid, and the avails thereof are to be expended agreeably to the directions and on the written draft of the building committee, consisting of Shadrach Seavey, Mark R. Holt and Samuel S. Kimball, which committee is authorized to construct said house.

Third. The pews in said house are to be appraised by the building committee, and the selection of the same is to be determined by bids for choice thereof at an auction, notice of which is to be given by said committee; and the amounts of their several subscriptions shall be allowed to the subscribers and taken by them in pews, at the valuations at which they may be severally appraised as aforesaid.

Fourth. All pews remaining on hand after a sum shall have been realized from this subscription and from the sale of pews sufficient to defray the expenses of erecting said house, with its appurtenances, the grading and fencing the lot, shall become the property of the Society and shall be rented by it, and the rents are to be appropriated: 1st. To the insurance of all the pews in said house. 2d. To any necessary repairs of said house, and 3d. To the general purposes of the Society; and any balance of money realized by this subscription, together with the choice money arising from the selection of pews more than may be necessary for the object of said subscription, shall be similarly appropriated.

Fifth. Meetings of the pew-holders may be held at any time, upon at least two weeks' notice, posted in each vestibule of the meeting-house and signed by any ten pew-holders.

Sixth. At a meeting of the pew-holders duly called and held for the purpose, and by a two thirds vote of those present (each pew representing one vote), consent may be given to the Society, or to other parties, to construct in said house galleries, the pews remaining unsold in which shall become the property of the Society after the expense of constructing such galleries shall have been defrayed, and the rents of such pews shall be appropriated in the same manner as the rents of other pews of the Society.

Seventh. At a like meeting and by a like vote, at any time after five years from the dedication of said house, the pews in said house may be made subject to assessment, according to their valuation by the Society, for the general running expenses of the Society; and also at a like meeting at any time, for the expense of effecting insurance upon said pews; and the Society in either case shall have a lien upon said pews for the payment of such assessments.

Eighth. At a like meeting at any time, and by a majority vote of the pew-holders present and voting (each pew representing one vote), said pews may be in like manner assessed for such repairs on said house as may become necessary.

Ninth. Bills of sale of the pews in said house, with all appropriate and necessary provisions, shall be executed by said Fisk, Marston and Abbot, the committee aforesaid, after the completion of said house and the selection of pews; and the said committee are to retain a lien on the several pews for the benefit of the subscribers until all amounts due upon them respectively are paid.

Tenth. Any vacancy occurring in the committees herein named shall be filled by the Society.

Eleventh. This agreement shall be binding only upon the subscribers when the aggregate of their subscriptions shall amount to twenty thousand and five hundred dollars.

And in conformity with the foregoing terms and conditions, we hereunto set our hands and affix our respective subscriptions.

Joseph B. Walker, \$2,000; Moses H. Bradley, \$1,000; Enoch Gerrish, \$1,000; E. and W. G. Carter, \$500; Mark R. Holt, \$500; H. Richardson, \$250; Charles P. Blanchard, \$200; Sylvester Dana, \$250; G. F. Page, \$250; S. Seavey, \$300; John Abbot, \$300; A. C. Holt, \$300; Daniel Farnum, \$250; Morrill Dunlap, \$300; S. S. Kimball, \$1,000; John Ballard, \$250; Charles E. Ballard, \$200; C. F. Stewart, \$150; F. A. Fisk, \$1,000; E. A. Pecker, \$500; J. and G. H. Marston, \$350; J. H. Stewart, \$200; C. W. Moore, \$200; M. C. Herbert, \$250; Calvin Smart, \$100; J. D. Bartley, \$150; Calvin Thorn & Son, \$300; D. A. Hill, \$200; F. D. Ayer, \$200; Benjamin Farnum, \$500; G. H. Seavey, \$200; Mrs. Robert Davis, \$200; John H. Ballard, \$200; Albert Sultmarsh, \$200; Nancy B. Herbert, \$300; Mrs. C. A. Robinson, \$100; E. A. and S. R. Moulton, \$150; R. G. Morrison, \$150; Mrs. John Stickney, \$100; J. S. and I. N. Abbot, \$450; Jeremiah S. Abbot, \$500; Jacob N. Flanders, \$150; Andrew S. Smith, \$150; Oliver Pillsbury, \$200; John C. Pillsbury, \$200; N. Bonton, \$100; E. Jackman, \$300; Perry Kittredge, \$200; Mary F. Gibson, \$200; J. C. Tilton, \$100; The First Congregational Society of Concord, by John C. Thorn, clerk, \$1,000; George J. Sargent, \$500; A. M. Parker, \$100; C. A. Woolson, by M. C. Herbert, \$1,000; James C. Whittemore, \$50; Andrew Bunker, \$250; G. W. Emerton, \$250; First Congregational Sabbath School, by C. W. Moore, superintendent, \$400; William Abbot, \$200; M. B. Abbot, \$200; Irenus Hamilton, \$200; Sarah E. Hamilton, \$200; C. H. B. Foster, \$100; S. Seavey, \$300; John Abbot, \$100; G. F. Page, \$100; John Ballard, \$50; Daniel Farnum, \$50; A. C. Holt, \$50; E. and W. G. Carter, \$250; M. R. Holt, \$250; C. and J. C. Thorn, \$100; Charles E. Ballard, \$50; Andrew Bunker, \$50; W. P. Fiske, \$25; J. and G.

finish the work. A small balance of one thousand dollars, found due the contractors upon final settlement, was met by an appropriation of a part of the choice money derived from the sale of the pews, which amounted to about thirteen hundred dollars.

When, therefore, on the first day of March, 1876, our fourth meeting-house was consecrated, it was given to Jehovah as a free will offering of our people, unincumbered by any debt.¹ On that day was gratefully realized the purpose expressed in the resolution offered by the venerable ex-pastor, on the day after our third house was burned: "We, * * * * trusting still in Him, resolve with united hearts to arise and build another edifice for His worship and the honor of His name."

H. Marston, \$150; E. A. Pecker, \$500; Calvin Smart, \$25; C. W. Moore, \$100; C. F. Stewart, \$50; M. C. Herbert, \$100; James C. Whittemore, \$50; F. A. Fisk, \$250; J. H. Stewart, \$50; Isaac N. Abbot, \$50; Mrs. C. L. Gerould, \$50; Mrs. J. C. Ordway, \$200; J. E. Clifford, \$100; S. S. Kimball, \$100; F. A. Fisk, \$100; Abigail B. Walker, \$200; A. A. Moore, \$200; E. P. Gerould, \$25.—\$24,875.00.

In addition to former subscription above made, the undersigned hereby subscribe the farther sums set against their respective names, and agree to give their notes therefor, upon the conditions and for the purposes herein before set forth, payable in four instalments of twenty-five per cent. each on the first day of June, August, October and December, 1875, said subscriptions not to be binding until they shall amount in the aggregate to the sum of ten thousand dollars.

Concord, April 26, 1875.

Charles F. Stewart, \$75; Calvin Thorn, \$150; H. Richardson, \$125; E. and W. G. Carter, \$250; M. H. Bradley, \$500; J. B. Walker, \$1,000; S. Seavey, \$150; S. S. Kimball, \$400; G. F. Page, \$125; F. A. Fisk, \$150; M. C. Herbert, \$125; Isaac N. Abbot, \$100; D. A. Hill, \$50; Mrs. Robert Davis, \$100; J. H. Stewart, \$50; Enoch Gerrish, \$500; C. W. Moore, \$100; Sylvester Dana, \$50; J. H. Ballard, \$50; Morrill Dunlap, \$105; E. Jackman, \$100; E. A. Pecker, \$250; H. S. and E. F. Ordway, \$100; W. P. Fiske, \$50; C. P. Blanchard, \$100; H. P. Sweetser, \$50; Calvin Smart, \$50; N. Bouton, \$25; Andrew S. Smith, \$150; Sylvester Dana, \$25; A. C. Holt, \$50; E. A. Moulton, \$50; Benjamin Farnum, \$300; Charles A. Woolson, \$500; First Congregational Sabbath School, by C. W. Moore, superintendent, \$200; Mrs. H. Elizabeth Hoyt, \$150; F. D. Ayer, \$50; Charles Woodman, \$200; D. A. Hill, \$50; Perry Kittredge, \$50. E. and W. G. Carter, \$100; Isaac N. Abbot, \$100; S. Seavey, \$100; S. S. Kimball, \$100; M. R. Holt, \$100; A. S. Smith, \$100; Andrew Bunker, \$100; C. W. Motte, \$100; E. Jackman, \$100; Benjamin Farnum, \$100; George J. Sargent, \$100; F. A. Fisk, \$100; John Abbot, \$100; E. A. Pecker, \$100; G. F. Page, \$100; John Ballard, \$50; Webster and Morgan, \$1,100; Charles M. Gilbert, \$300; Walter C. Sargent, \$400; First Congregational Society, by M. H. Bradley, in accordance with a vote passed December 20, 1875, \$1,000;

Amount of collections paid by C. F. Stewart,	\$11,005.00
Amount of first subscription,	38.86
	24,875.00
	<hr/> \$35,918.86

1 The order of exercises on this occasion was as follows, viz.:

Organ Voluntary, selection; Invocation, Rev. L. C. Field; Reading of the Scriptures, Rev. S. L. Blake; Hymn (Te Deum Laudamus), choir; Historical Address, Rev. Nathaniel Bouton, D. D.; Prayer, Rev. W. V. Garner; Statement of the Building Committee, Shadrach Seavey; Hymn '016; Sermon, Rev. F. D. Ayer.

DEDICATION. (*Pastor.*) To the praise and glory of God our Father in Heaven, by whose favor we have been strengthened, encouraged, and guided in this work of our hands;

To the name and faith of our Lord Jesus Christ, head over all things to the church, in whom we trust as our Leader, Teacher, and Redeemer;

To the honor and praise of the Holy Spirit, our divine comforter and sanctifier;

To the worship of the Triune God, in song and prayer and devout meditation upon his word;

To the promulgation of the Evangelical faith, bequeathed us by the Pilgrims, and to the propagation of their church polity;

To the culture and progress of our own souls in grace and in holy living; to the loving service of our fellow-men, seeking to do them good in all things as we have opportunity, and thus to the building up of the Redeemer's Kingdom;

With humble entreaty for God's blessing, praying that He will accept our offering, and invoking His sanctifying Spirit to abide with us always,—

(*People.*) We, the members of the First Congregational Church and Society of Concord, do now dedicate this house, in the name and to the worship of the Father, the Son, and the Holy Ghost. Amen.

(*Choir.*) Gloria Patri.

Dedicatory Prayer, Rev. J. G. Davis, D. D.; Hymn, choir and congregation.

Praise God, from whom all blessings flow;

And as the ages come and go,

Let temples, fair in every land,

Adorned with grace and glory stand.

Praise Him, all creatures here below,

While mountains rise or oceans flow;

Let every household swell the song,

And myriad choirs the notes prolong.

Praise Him above, ye heavenly host,

Who know Him best and love Him most;

Let heaven with joy catch up the strain,

And earth repeat the sweet refrain.

Praise Father, Son, and Holy Ghost,

Amid whose glories we are lost,

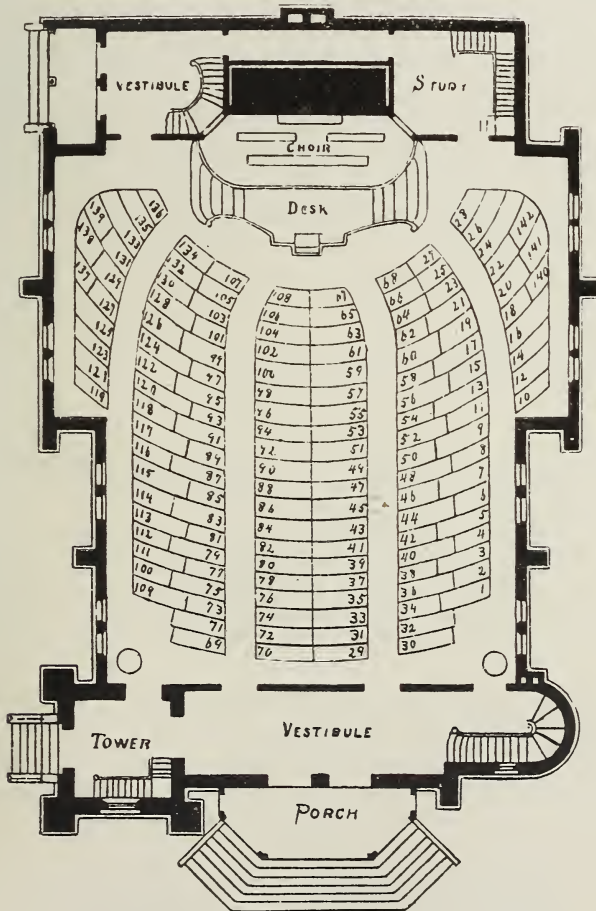
As, gazing on the eternal throne,

We see Jehovah's glorious form.

Benediction

I must not omit to mention that the carpets, pew-cushions, and some other articles of furniture, which cost about seventeen hundred dollars, were presented by the ladies of the society. The elegant pulpit bible was the gift of George A. Blanchard, Esq., of Concord.

This house has an outside length of one hundred and six feet and six inches. Its width across the transept is seventy-one feet and four inches, and across the nave fifty-seven feet and four inches. The height of the ridge is fifty-two feet and six inches, and that of the spire is one hundred and forty-nine feet and three inches. The audience room is finished to the apex of the roof, displaying the beams and rafters. The wood work is of ash and the pulpit and pews of black walnut. It is plainly frescoed, lighted by windows of stained glass, and seats comfortably about seven hundred persons, none of whom, except those in the gallery, sit more than sixty feet from the pulpit.¹ The following floor plan shows its general arrangement :



FLOOR PLAN OF OUR FOURTH MEETING-HOUSE.

¹ The plan of this meeting-house embraces also that of a chapel to adjoin it on the west. This will contain a convenient audience room for small meetings, a ladies' parlor, and such other apartments as the wants of the Society have suggested. That this will, at no distant day, take the place of our present chapel, there is little reason to doubt.

This society has had two bells. The first, to which allusion has already been made, was moved from our second to our third meeting-house not long after its erection. There for a generation it called the living to worship, and tolled for the dead. When this building was burned, it shared its fate. A portion of it found among the ruins was subsequently sold, and the proceeds set apart towards the purchase of another.

But so completely did the erection of the new house absorb the efforts of our people that the subject of a bell gained slight attention until a good woman, of slender means, called upon Dr. Bouton, and expressing a desire to contribute something for a new bell, handed him fifty dollars. When the honest Doctor, astonished at the magnitude of her gift, mildly intimated a fear that her liberality might be surpassing her pecuniary ability, she quietly replied that she "had earned the money with her own hands," and therefore further remonstrance was withheld. This disinterested act touched many hearts. A subscription was soon after opened, and solicitations, made largely by Mr. Mark R. Holt, met with such a response, within the society and without, that an amount was soon secured sufficient for the purchase not only of a bell, but of a steeple clock as well.¹

The former, weighing a little over three thousand pounds, was raised to its present position in the tower late in the autumn of 1874. It was made in Troy, New York, by Meneely & Sons. Its tones, as sweet as they are ponderous, recall to all conversant with its history the beneficence of the poor woman now gone to her reward.² The clock, made by Howard, of Boston, was introduced some months later. Unlike its predecessor, it has proved eminently truthful.

The whole cost of our fourth meeting-house, with its furnishing and lot, was substantially as follows, viz :

House, gas fixtures and furnaces,	\$36,083.86
Bell and clock,	1,800.00
Organ and motor,	5,300.00
Carpets and upholstery,	1,700.00
Land given by pew-owners of third house,	6,000.00
	<hr/>
	\$50,883.86

Our four meeting-houses indicate very clearly the social and civil conditions of the people by whom they were erected. They differed widely one from another and answered different requirements.

Our first meeting-house, built solely by the axe and of logs in the forest shade, answered the double purpose of sanctuary and fortress. It tells of exposure to Indian foes, of a receding wilderness and of virgin soils for the first time upturned to the sun, of resolute fathers and brave mothers daring privations and dangers upon an Indian frontier that they might secure fair heritages to their children.

Our second meeting-house met the requirements of a later period, when population had increased and the wilderness had largely disappeared; when the limits of townships and parishes were identical; when the entire people of a town worshipped in one sanctuary, and the maintenance of public religious service was assessed by law upon the polls and estates of all. Meeting-houses centrally located and large were then required, and huge, barn-like structures of

1 Nov. 9, 1874. "Voted, That the insurance money received from the old bell now on hand, amounting to about one hundred and nine dollars, be appropriated towards the new bell."
On motion of W. G. Carter,—

"Voted, That the committee be authorized and instructed to order at once a metal bell, of not less than 2,400 lbs. weight, and a Howard clock, at a price reported by the committee."

On motion of S. Dana,—

"Voted, That the Society will stand by the committee in making up any deficiency that may occur."—*Society Records, Vol. 3, pages 118, 119.*

2 Mrs. Elizabeth C. Hall, who died September 25, 1878.

two stories everywhere arose, as uninviting as they were capacious. These gradually disappeared after the passage of the toleration act, as town societies gave place to denominational associations.

The characteristics of our third meeting-house were fixed by the wants of the denominational period, when small societies called for small houses of worship, and the hitherto prevailing pattern of huge, cubic structures of two stories was changed to parallelogram-shaped houses of one story. The modest facades of these, with their tapering spires and long side windows, indicate the dawn of esthetic culture and a desire for architectural advancement.

Our fourth meeting-house, in which we are now convened, was intended to meet the necessities of the present period, when, in populous towns, small denominational organizations have grown to large ones, and esthetic and social culture has called for increased conveniencies and a better architecture. The skill of the hardy axe man of 1730, or of the village carpenter of later times, no longer suffices to plan our houses of worship. Higher skill, and taste more elevated are sought, that God's house may be fair and fit for the indwelling of His Spirit.

But the characteristics of these four meeting-houses are not peculiar to Concord or to New Hampshire. They belong as well to similar periods and like communities throughout New England. And we must not forget that the rough house of logs and the huge building upon the bleak hill, and the modest structure of a single story and the gothic fane, with lofty spire and high resounding arches, all alike express the one great thought of man's instinctive need to worship God, and that the same benignant Spirit cheered the hearts and nerved the arms of our ancestors in their rude block-house beside the brook, which beams in love upon us, their successors, here to-day.

HYMN.

WRITTEN FOR THE OCCASION BY GEORGE KENT.

“Old North Church,” ’tis of thee—
 Church of rare unity,
 In faith and love ;
 With heart and voice again,
 In rapturous refrain,
 We join our humble strain
 With songs above.

The three times fifty years,
 Bright record past, that cheers
 Demand our praise ;
 Not to ourselves, who’ve striven
 On earth, the praise be given,
 But to Thy name, in Heaven.
 “Ancient of days.”

Still, with the large amount
 Of blessings, we recount
 Deeds of our sires ;
 Such as in earnest fight,
 Firm for the true and right,
 In error’s darkest night,
 True faith inspires.

Lov’d pastors, who long served,
 And ne’er from duty swerved
 Through many a year,
 In heaven, with glad accord,
 Now reap their rich reward,
 And, with their risen Lord,
 In bliss appear.

Let us who yet remain
 Strive without spot or stain
 True life to live ;
 Firm in the ancient ways,
 That merit highest praise,
 And welcoming what days
 Our God may give.

HISTORY OF THE SUNDAY-SCHOOL.

BY JOHN C. THORN.

While the Christian world celebrates this year as the one hundredth anniversary of the establishment of Sunday-Schools in Great Britain, we, especially to-day, remember the sixty-second year of their existence in this town and in this society. Modern Sunday-Schools were founded, as all the world knows, by Robert Raikes, of Gloucester, England, in 1780, employing hired teachers at one shilling a Sunday, "to teach reading and lessons in the catechism." As an earlier, although an isolated instance, it has been said that Ludwig Thacher organized a Sunday-School in the town of Ephrata, Lancaster county, Pennsylvania, as early as the year 1750, and personally conducted it some thirty years before Raikes' work began.¹ Looking for an organized effort in this country, we find that on January 11, 1791, the first Sunday-School Society was formed in Philadelphia, and the following March the first school was opened in that city. On May 25, 1817, was organized in that same "city of brotherly love" the "Sunday and Adult School Union," succeeded on its seventh anniversary by the "American Sunday-School Union."²

SCHOOLS IN THE STATE.

At the meeting of the General Association of New Hampshire at Londonderry, on the ninth of September, 1824, there was created as an auxiliary to the American Union the first state Sunday-School Union on this continent, and Samuel Fletcher of this society was chosen chairman of the Merrimack county committee. The first report of state work, made September 7, 1825, incomplete as it was known to be, showed sixty-six schools, four hundred and eighty-three teachers and five thousand scholars.² A grand exhibit at this early stage of the movement.

The first Sunday-School in our state, undoubtedly owes its origin to the Rev. David Sutherland of Bath. "Father Sutherland," as he was called, was born in Scotland, and had there been engaged in the early work of this noble institution. The school at Bath was begun in 1805, and for some thirteen years was under his personal management. The town of Wilton established a Sunday-School in May, 1816, and Dr. Peabody claims, in his centennial address of that place, that it was the "first in America whose leading object, according to the plan now universally adopted, was to give moral and religious instruction; the text-book used being the Bible and the Bible only."³

CATECHISM IN COMMON SCHOOLS.

Approaching the formation of Sunday-Schools in Concord, we would observe, according to Dr. Bouton, in a manuscript sermon preached March 27, 1864,⁴

1 Rev. Asa Bullard in *Congregationalist*, file 1880.

2 First Report "American Sunday School Union," Philadelphia, 1825—N. H. Hist. Soc.

3 Dr. Ephraim Peabody's address, September 25, 1839.

4 This discourse, on the "History of the Sunday-School," was prepared by the pastor, in answer to a resolution presented by J. B. Walker, Esq., January 17, 1864, and I am indebted to it for many of the facts in this paper. It is on file in the Bouton collection in the New Hampshire Historical Society.

“That instruction in spiritual truths was regularly inculcated in families and common schools by the first settlers of the town. And we have evidence that for at least eighty years after the settlement of the first minister, the Assembly’s Shorter Catechism was recited in the schools on Saturday forenoons, and in most of the families of the place taught by the parents on the Sabbath after meeting.” With these facts it is readily apparent why schools on Sunday were not earlier formed in our midst. Our worthy forefathers, with the Puritan principles which characterized them, combined with common-school education a religious training. It is related as traditional of the oversight which the minister, the chief dignitary of the parish, had for the religious education of the children in the District schools, that from time to time they were visited by him and the scholars examined in the catechism. And all who are acquainted with the difficulties of this summary of religious doctrine will wonder as did my informant, “how they ever got through with it.” Although the children learned the catechism almost mechanically, yet, as said Mrs. Richard Bradley, who was able to repeat it in her young days, “that in after life it came to her mind and was a valuable acquisition in doctrinal discussion or private thought.”

CATECHETICAL SOCIETY.

Previous to the organizing of Sunday-Schools, there was established, during the year 1815, what was called a “Catechetical Society.” We learn of its method and object from its constitution. “That each meeting shall be opened and closed with prayer. That time spent in the meeting shall be devoted to mental improvement in moral and religious knowledge. And each member shall daily read, with reverence and attention, some portion of the lively oracles of God.”¹ This society was formed into classes, one of which met on a week day, in the representatives room in the old Town-House, and recited scripture lessons from Wilbur’s Biblical Catechism, to the pastor of the church, Dr. McFarland. The exercises at these meetings consisted of reciting passages of scripture in answer to questions in the catechism, and sometimes, also, reading essays or compositions written by some member.² This society, with its organization and work, was a ready introduction to Sunday-Schools. Some are asking the question to-day, “Whether Sabbath-Schools are really doing as much for the religious training of the young, as did the catechetical instruction of a hundred years ago?”

THE FOUNDATION.

During the years 1816–17, as other denominations of Christians began to rise, and the catechism was being gradually dropped from the schools, a substitute seemed necessary. The first intimation we have of Sunday-Schools, was in the report of the Concord Female Charitable Society, by Miss Sarah Kimball, January, 1817. She says, “At the commencement of the new year, cannot we do something more for the express purpose of getting children to meeting and to school? Shall we not see Sabbath-Schools commencing among us?”

About this time, “Mr. Charles Herbert, a devoted Christian, used to gather small children of the neighborhood in the kitchen of his father’s house, after the service on Sabbath afternoon, and teach them the catechism, verses of scripture and hymns, and distribute among them little books.” We also learn that Miss Sarah T. Russell, a teacher in the District school-house at the corner of Main and Church streets, opened a school on Sunday, in the summer of 1817. One says, when first invited to attend: “I wondered what kind of a school it would be on the Sabbath.”

¹ Wilbur’s Biblical Catechism, Exeter, 1814.

² This society has preserved among its papers, one of these essays, by Isaac W. Dow, in answer to question 181, “When is the best time to begin a religious life?”

Coming now to the year 1818, the recorded date of the origin of established Sunday-Schools in Concord and in this society, I would remark that the history of their beginning in this society is also the history of their foundation in town. As the branches from the parent tree, so from this school all the others sprang.

In the spring of 1818 four different schools were opened: one at the old Town-House (on the site of our present City Hall), superintended by Joshua Abbott; one in a school-house (where are now located Abbot-Downing Co.'s carriage shops), superintended by Hon. Thomas W. Thompson, and numbering forty-four scholars; one at the West-parish with forty-seven scholars; and one on the East side with forty scholars. (Of these first schools, four persons are now living as members of this church and society.¹) The schools in East and West Concord had no superintendents, and no one to even offer prayer. Joshua Abbott, who lived on the site of our present church edifice, would occasionally, after service, go on foot to West-parish and open the school with prayer. Isaac W. Dow and Ira Rowell, young men under twenty years of age, heard the recitations. The school on the East side was continued only a few years, while that at the West-parish was united with the church there, organized April 22, 1833. Miss Myra Thorn,² a member of the first school on the East side, and whose name appears first on the roll, says in a letter: "I well remember that Dr. McFarland came over and preached on the subject of Sunday-Schools, from the text in Isaiah liv, 13.—'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' This, I think, was in March, as the snow and water were so deep that Uncle John put the oxen to the double sleigh and carried us all to the meeting. The school was commenced soon after. We met at five o'clock in the afternoon. I do not think we had any superintendent, as no one ever made any remarks or offered prayer. We began at the third chapter of Matthew and learned as many verses as we could; there were no questions asked and no explanations made."

We have a complete list of the scholars of this school on the East side (of the summer session of 1818), showing four classes, twenty boys and twenty girls, their attendance, and the number of verses recited. On this roll appears the name of a little boy, then only five years old, who repeated in six Sundays one hundred and one verses; who from humble life worked his way through college; afterwards went forth to foreign lands, and in the ports of England, France and Russia, preached the gospel to those "who go down to the sea in ships." This Concord Sunday-School-boy became the celebrated divine, the Rev. Ezra E. Adams³ of Philadelphia, whose eloquence in the pulpit has charmed and instructed thousands of listening auditors.

REWARDS OF MERIT.

To encourage scholars in their attendance, and in the learning of the lessons, a plan of "Rewards of Merit"⁴ was adopted. (For punctual attendance and

1 Deacon Benjamin Farnum and wife, Hon. John Abbott and Calvin Thorn, Esq.

2 Sister of Calvin Thorn.

3 Deceased, 1871. A long list of names might be given of those who have been nurtured in our schools, and have become distinguished in the different walks of life, but the great number calls upon me to forbear.

4 Rewards of Merit were quite common in these early times of the Sunday-School, and the following is an exact copy of one form, in my possession, used in an adjoining town:

Miss Cynthia Morgan (now Mrs. Calvin Thorn), aged 13 years, has learnt, within 14 weeks, 19 answers from Wilbur's Catechism, 140 verses from Songs and Hymns, 45 answers from Emerson's M. D. Catechism, and 28 lessons from Em's M. H. Catechism, and for her good behavior, diligence and laudable improvement, has the approbation of the Inspecting Committee and of her teachers,

Teachers, { JOSIAH KITTREDGE,
ANNE COFRAN.

Committee, { A. BURNHAM,
DANIEL KNOX,
L. PRATT,
J. KITTREDGE,

good behavior, reward number one. Twelve verses from the Bible, or hymns; twelve answers from any catechism, or four cards of number one, entitled the scholar to reward number two. Five cards of number two gave the holder one of number three. Six of number three to a religious tract, four tracts to a testament or some other book of equal value.) Aroused by this new institution planted among them, and incited by these rewards into earnest competition, the scholars of the early times exhibited a wonderful industry and ability in committing verses to memory. In the West-parish school in the month of August (following its establishment the previous June), in a season opposed to mental effort, forty-five scholars committed twelve thousand six hundred and six verses, two hundred and eighty each, or seventy verses a Sunday, each scholar.¹ In the school at the South end, Mary Chamberlin, of fifteen years, committed during a term of twenty-one weeks, two thousand six hundred and ninety-six, or more than one hundred and twenty-eight each Sabbath. These examples of successful effort in preparation for the Sunday-School are well worthy of emulation by the scholars of to-day.

GROWTH OF SCHOOLS.

In 1825 there were seven different schools, meeting in their respective school-houses, with fifty teachers, three hundred and thirty-four scholars, and eighty-eight thousand one hundred and twenty-two verses of scripture recited. In 1826 there were twelve schools, seventy teachers, and four hundred and eighty scholars, who recited one hundred and sixty-one thousand four hundred and forty-six verses—five times the number in the whole Bible. In 1827, ninety-seven teachers and five hundred and seventy scholars. In 1832 there were sixteen schools, conducted by members of this society, and the whole number connected with them was nine hundred and twenty-five—the highest point reached by the schools of this congregation.

BIBLE CLASSES.

At this early period those who attended the schools on Sunday were mostly children not above fifteen years of age, but in 1825, the year of Dr. Bouton's settlement, he says: "One of the first objects proposed by your young pastor was to form Bible classes, to comprise the young people who were not in the Sabbath-School, except as teachers." To carry out this plan five classes were organized, which met in different parts of the town, some once, others twice a month. These Bible classes resulted in great good, eighty-one of the members joining the church during the six years of their existence. In 1831-2, the time of the great revival, these classes were added to the school, increasing greatly its numbers and strength.

LIBRARY.

Our library was established in 1826, and the next year the number of volumes upon the shelves was three hundred and thirty-six. Books were added from year to year, by means of appropriations from the society, collections at the yearly anniversaries, and also later, from the Sabbath-School Concerts; in 1871, under Mr. J. D. Bartley, superintendent, class boxes for weekly collections were introduced and are still retained, which have proved very successful in sustaining the library and meeting the expenses of the school, besides giving \$600 to aid in building our church. The library proved to be of great benefit in increasing the numbers and interest of the school. As the three Congregational churches of our city went out from us, one third of the library was presented to

¹ Bouton's History of Concord, page 376.

each of them in turn for their use. Books have been donated, as occasion offered, to Massachusetts, Ohio, Canada and the Sandwich-Islands, to our State Reform School, and to many of the destitute churches throughout the State.¹ Our libraries always need good books, strong in character, interesting and intellectual, and we must constantly seek to elevate their standard, so that we can truly inscribe over their doors (as did the ancient Egyptians, who possessed the first libraries in the world) this appropriate motto: "The Treasury of remedies for the diseases of the soul."²

LESSONS.

The plan of merely reciting verses, was changed in 1827, by introducing "Select Scripture Lessons," which were first recited by the scholars and then remarks to impress or enforce the truth were added by the teacher. Five years later (1832), was commenced the preparation of lessons by the pastor, with approval of the teachers, which were continued for more than thirty years—including in their range the teachings of the whole Bible. (Most of these lessons, printed on slips for each term, we have on file.) In 1857, a question book was used by some of the classes, called "Curious and Useful Questions on the Holy Bible;" this was continued for a few years in connection with the regularly prepared lessons. In 1865, "The Union Question Book" series was adopted by the adult classes, and retained in the school for several years, as a guide for Bible study. It is now some eight years since the "International Sunday School Lessons" were adopted. This plan of study being accepted in nearly all the nations of the earth. The Sabbath sun as it encircles the globe is continually shining upon a people employed upon the same topic that is engaging the rest of the Christian world, thus binding together in thought and service many races in a common brotherhood.

TIME OF SESSIONS.

Until the winter of 1827-8 schools were held only in the summer season, from May to October, but at this time a school was continued the entire year, at the Meeting-House. In 1829 the school at the Town-House was united with it during the winter term, and met immediately after the morning service. The schools in the different districts met at five o'clock in the afternoon, except the one at the Town-House which, was in the morning at nine o'clock. Any one looking out on Main street, at the time of the morning service, would have beheld the beautiful sight of the scholars, walking in the order of classes, accompanied by their teachers, from the Town-House where they had assembled for the Sunday-School, at the ringing of the first bell at nine o'clock, to attend worship at half-past ten at the Old North church.

Previous to the year 1838, young people only had attended Sunday-School, but that year all were invited by the pastor, "to unite as a congregation in the divine employment of studying the word of God," and adult classes were formed.

About 1840-41, the primary department, under the charge of Mr. Aiken, retired from the church at noon, to the old brick school-house on the corner of Church and State streets, where their exercises were conducted. This arrangement continued but a short time. In 1842, the year of our removing from the Old North church, and the same year that the East Concord church went out from us, the different schools remaining under the supervision of the First church were consolidated, and met the entire year at noon in the church—which arrangement has been continued until the present.

1 Sabbath School Records, vols. 1 and 2.

2 Rollins, Ancient History, part 3, page 23.

UNION CELEBRATION.

Great harmony had prevailed in the mother church as the children had gone out to conduct worship in houses of their own, and as other denominations sprung up the best of feeling existed on every hand. This spirit of good will was illustrated by the "Union Sabbath-School Celebration," held in Concord July 5th, 1841. As we have record in a pamphlet of the day's proceedings,¹ "The several schools of the village assembled at their usual places of meeting and were arranged and ready to march precisely at ten o'clock. They all proceeded to Park street, and were formed into line in the following order: The schools from the North church, Methodist Episcopal, South, Baptist and Unitarian. The procession numbering about one thousand of all ages, and graced with appropriate banners, moved up Main street, preceded by the Concord brass band, to a grove near the residence of Richard Bradley, Esq.; seats were provided, the grove was tastefully decorated, and the tables were bountifully spread with the collation. The exercises at the grove were conducted in the following manner: Singing; address by Colonel Josiah Stevens, chief marshal; prayer by Rev. Mr. Cummings; address by Rev. Dr. Bouton; prayer by Rev. Mr. Dow; address by Mr. Souther. Each exercise was brief and adapted to the occasion. The number at the grove was not less than fifteen hundred." The scholars of the different schools, were also mostly soldiers of the temperance army, signing the pledge—

"I will not drink wine, brandy, rum
Or anything that makes drunk come."

ASSOCIATION ORGANIZED.

For about four years after leaving the Old North the work, as has heretofore been given, was continued. But now there was crystalized into a new and better form the previous methods of Sunday-School organization. "On the last Sabbath of October, 1846, at a meeting of persons connected with the First Congregational church and society, it was voted to form a Sunday-School Association," and Dr. Bouton, Robert Davis and H. A. Newhall were appointed a committee to report a constitution and nominate officers. The constitution then adopted we act under to-day. The officers were a president, superintendent, secretary, treasurer and librarian. The school under this association was organized November 15th, 1846, with Dea. Samuel Morrill, president (to which office he was annually reelected until his death in 1858), and Dea. James Moulton, Jr., superintendent and secretary, with eighteen classes and one hundred and eighty-four scholars.²

ANNIVERSARIES.

In early times a Sunday-School celebration, or anniversary, used to be held in June, on Wednesday before Election, in connection with the Ministers' Convention, at the Old North Church. Later, the anniversary exercises of the school were observed in the month of October, until the 20th of that month, 1864, when the constitution was amended so as to have it held the last Sabbath in December, as we still continue to do, listening to reports and attending to the election of officers. In the afternoon, the school being assembled in the body of the church, in the order of classes, the pastor, or some one invited by him, preached a sermon adapted to the occasion.

The first anniversary discourse was delivered by Dr. Bouton, October 22d, 1825, from the text, Matthew xix, 14, "But Jesus said, 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.'"

¹ Pamphlet on file with Church papers, containing also a list of the officers and scholars of all the schools at that time.

² Vol. 1st, S. S. Record, pages 1 to 5.

Quite often the superintendent's report was read as a part of the afternoon proceedings, and a collection taken up for the benefit of the library.

These anniversary exercises were of great interest for nearly fifty years, under Dr. Bouton and our present worthy pastor, being regularly observed until the destruction of our church edifice in 1873. The second Sabbath after our coming together in this church, March 12th, 1876, under Mr. Charles W. Moore, superintendent, was observed, with appropriate exercises, the fifty-eighth anniversary of the school.¹

SABBATH-SCHOOL CONCERTS.

"Sabbath-School Monthly Concerts of Prayer," as they were called, were first held by us June 8, 1851, under the direction of Henry A. Newhall, superintendent.² At the beginning, the exercises consisted of prayer, singing, remarks by the pastor, superintendent, teachers and others, and a collection at the close. This was varied and enlarged upon by the reciting of hymns and verses of scripture, the commandments and the Lord's prayer by the children singly, and by classes in concert. More recently they have been elaborated and made highly interesting by the introduction of various parts, of a pleasing and instructive nature, the children have shared more fully in the work of the concerts and it is hoped have been profited by it. The Easter, Floral, Harvest, and Christmas concerts have been almost works of art, in their ornamentation and in the beautiful exercises presented.

The harmonious relations which still exist between the different schools of our city were happily illustrated by the "Union Sabbath-School Concert" held with this church, Sabbath evening, April 8, 1860, the first of the kind ever gathered in Concord. Notwithstanding it rained all day and evening, the church was completely filled, extra seats being found necessary. The schools represented were the First and South Congregational, First and Second Baptist, Methodist, Free-will Baptist and three Missions schools. The exercises consisted of an address of welcome to the schools by Dr. Bouton, after which Rev. J. W. Turner of the "American Sunday-School Union," addressed the congregation upon the great subject of Sunday-School instruction. Remarks were added by Rev. Drs. Cummings and Flanders and Rev. H. E. Parker. The second of these union concerts was held at the First Baptist church, July 15th, 1860.

CONCLUSION.

Of our more recent work and standing as a school I will not delay to mention. The changes have been few and slight, and the present is familiar; of criticism upon the method and results of the system I will not weary you. It is due, however, our present pastor, the long list of able superintendents³ and teachers, to say, that the work has been carried on with earnestness and fidelity.

All honor then to those who planted and have maintained this nursery of the church among us. Who can tell of the influence of such an institution upon the intelligence, morals and character of two generations of our community?

"The Sunday-School! Earth has no name
Worthier to fill the breath of fame,
The untold blessings it has shed
Shall be revealed when worlds have fled."⁴

1 A printed programme of the day, giving a list of officers and teachers and the varied exercises of the occasion, with the Superintendent's able report in manuscript, is on file with Society papers.

2 It is traditional that concerts were held on Monday, in the Town-House, about the years 1834-35, Dea. Fletcher reciting to the children from the S. S. Visitor.

3 Superintendents from 1818 to 1846, Joshua Abbott, Dea. Samuel Fletcher and Dea. Samuel Morill, in order as named. In 1846, year of formation of S. S. Association, Deacon James Moulton, Jr., was elected, serving 1847 and 1848, followed by Henry A. Newhall, 1849 to 1851, inclusive. Samuel B. Marden, 1852 and 1853. Henry A. Newhall, 1854. Charles F. Stewart, 1855 to 1861. Samuel B. Marden, 1862. Adna Tenney, 1863. Charles F. Stewart, 1864 to 1866. Edward A. Moulton, 1867 to 1870. J. D. Bartley, 1871 and 1872. Charles W. Moore, 1873 to March 19, 1876. Moses H. Bradley, 1876 to 1878. William P. Fiske, 1879 and 1880.

4 From ode sung at the first anniversary of American Sunday-School Union in Philadelphia, 1825.

HISTORY OF MUSIC.

BY DR. W. G. CARTER, ORGANIST.

While the object of this paper¹ is primarily to present the history of music and musical instruments for the past fifty years, it is proper to give an outline of the style of music which prevailed during the first century of the existence of the church

THE ANCIENT SINGING OF 1730-1784.

The first singing of which we have any record, was mainly congregational, without instrumental accompaniment, and identical with that style which prevailed in the early New England church. It was led by a precentor, who read two lines of the hymn to be sung at a time, then announced the tune, gave the key on the pitch-pipe, and, standing usually in front of the pulpit, beat the time and sang with the congregation. Moreover, the precentor was usually a deacon, hence the term "deaconing the hymn;" and it is worthy of remark in passing, that from the early period to the present day, so many of the deacons of this church have been prominent singers. The names of the tunes used in the early period are very curious. Most of them are named for places, and New Hampshire is well represented in "Alstead," "Bristol," "Concord," "Dunbarton," "Exeter," "Epsom," "Pembroke," "Portsmouth," "Lebanon," and "Loudon;" some for states, as "Vermont," "New York," "Pennsylvania," and "Virginia;" some for the saints, as "St. Martin's," "St. Ann's," "All Saints;" some for countries, as "Africa," "Russia," "Denmark;" a very few for persons, as "Lena;" and we find one which was probably not used in church, entitled, "An Elegy on Sophronia, who died of small-pox in 1711," consisting of twelve stanzas set to a most doleful melody.

Tradition has it that the first hymn ever sung in Concord was the 103d, Book 1, Watts's Psalms and Hymns, "I'm not ashamed to own my Lord." An illustration of the first style of singing will now be given, the audience rising and singing the melody, after two lines have been read by the leader. We are fortunate in having with us to-night one of the choristers of thirty years ago, and I take pleasure in introducing Mr. B. B. Davis, who has kindly consented to represent the ancient precentor, "for this occasion only."

[The old-fashioned way of singing was illustrated by the rendering of "I'm not ashamed to own my Lord," Mr. B. B. Davis reading two lines, which the congregation then sang, and so on, alternating in this manner throughout the whole piece.]

This method was pursued for some time, but at length it is recorded in Dr. Bouton's History of Concord, from which I shall quote freely, that "Mr. John Kimball, subsequently deacon, being one of the singers, proposed to Rev. Mr. Walker to dispense with the lining of the hymn, as it was called; but as Mr. Walker thought it not prudent to attempt it first on the Sabbath, it was arranged between them to make the change on Thanksgiving day. Accordingly, after the hymn had been given out, the leader, as usual, read two lines, the singers struck in, but instead of stopping at the end of the two lines, kept on, drowning the voice of the leader, who persisted in his vocation of lining the hymn."

1 During the reading of this paper the various illustrations of the different styles of music in this society were given by a double quartette—consisting of Mrs. E. M. Smith and Miss Ida M. Blake, soprano; Miss Jennie L. Bouton and Mrs. C. H. Barrett, alto; Messrs. W. P. Fiske and F. P. Andrews, tenor; and Dr. H. M. French and Mr. E. P. Gerould, bass—Eastman's Orchestra, and Mr. J. H. Morey, organist. The musical exercises of the anniversary were under the direction of the musical committee of the church, viz.: W. G. Carter, W. P. Fiske and George H. Marston.

THE CHOIR.

Although some singers sat in the front seats in the neighborhood of the leader, still many more were scattered throughout the congregation, and gradually it became apparent that the singing could be made more effective by collecting the "men and women singers" together in a more compact body, and accordingly the choir was formed, which was under the direction of a choir-master. "When the meeting-house was finished in 1784 it was fitted with a singers' pew in the gallery opposite the pulpit. This was a large square pew, with a box or table in the middle for the singers to lay their books on. In singing they rose and faced each other, forming a hollow square. When the addition was made to the meeting-house in 1802, the old singers' pew was taken away, but seats were assigned them in the same relative position opposite the pulpit."

THE INSTRUMENTS.

The first instrument in use was the pitch-pipe, which was made of wood, "an inch or more wide, somewhat in the form of a boy's whistle, but so constructed as to admit of different keys." This was simply used to give the correct key, and was not played during the singing. Under the ministry of Rev. Mr. Evans, who was himself very fond of music, some instruments were introduced, which innovation was attended with so much opposition that, according to tradition, some persons left the meeting-house rather than hear the profane sound of the "fiddle and flute." We find then, at the beginning of the second century of the existence of the church, the service of praise was sustained by a large choir, accompanied by wind and string instruments, usually a violin, flute, clarinet, bass viol and double bass, the two latter being the property of the society. An illustration of this, the second style of music then in vogue, will now be given.

[The stirring old tunes of "Strike the Cymbal," "Northfield," and "Complaint," were rendered with orchestral accompaniment.]

The choir consisted of thirty persons of both sexes, under the direction of a chorister, who was usually a tenor singer. This leader was the only individual who received compensation, and it was stipulated in his engagement that he should teach a singing-school, which any person in the society could attend for improvement in singing. The singing-school was usually held in the court-house, sometimes in the bank building, was promptly attended, and its weekly meeting an occasion which was eagerly looked forward to by the young people, especially for its social as well as musical advantages. Frequently the rehearsals of the choir were held at the various houses of the singers, and were most enjoyable occasions. Concerts, or musical entertainments, were of rare occurrence, consequently, the weekly rehearsal, combining so much of recreation with musical instruction, was attended with an interest and promptness unknown to the "volunteer choir" of the present day. On the Sabbath, they promptly appeared, bringing with them their music-books, many of them their luncheon, and in cold weather, their foot-stoves, making themselves as comfortable as possible under the circumstances. Doubtless the singers and players here to-night can appreciate the difficulty of keeping the pitch, and handling the bow, and fingering the strings and keys, at a temperature frequently below freezing.

The interest in church music continued unabated during the later years of occupancy of the old North Church, and when the new church was occupied in 1842, the choir filled the greater part of the gallery, which was finished for their accommodation. To this church then came the choir, bringing with them the ancient viols, soon to be sacrificed at the shrine of the new organ, for we find upon the first subscription paper for the organ, the following item: "Proceeds of the sale of viols, \$35." There are some within the sound of my voice to-night, who remember the sad leave-taking of the ancient edifice and the first

Sabbath, November 27, 1842, on which they lifted their voices in the new and commodious house of worship. Although, by the formation of the various societies which went out from this parent, many leading singers and players withdrew, still the interest in the choir was kept up by recruits from the young and rising generation, so that upon the occupancy of the new church, the society rejoiced in the possession of a choir in no wise inferior in point of numbers and efficiency to those preceding.

THE FIRST ORGAN.

Early in the year 1845, it was considered very desirable by a number of individuals particularly interested in church music, that an organ should be placed in the church. Accordingly, a subscription paper was circulated for that purpose, commencing May 26, 1845.¹ At the outset, it was determined that a superior instrument should be obtained, and that the sum of one thousand dollars, at least, should be raised. Moreover, the largest individual subscription, one hundred dollars, was upon the condition that the organ should cost one thousand dollars. After a thorough canvass, the sum subscribed was not quite sufficient. Then the ladies, who have traditionally been first and foremost in all good works in the history of this society, came nobly to the rescue. They circulated a paper among themselves, commencing June 10, 1845, and in this way the desired amount was secured, adding thereto a fund from the ladies' sewing circle of twenty-four dollars. After a careful examination of the specifications of various organ bidders, Dr. Ezra Carter was authorized by the committee to go to Boston and close a contract with Thomas Appleton, the celebrated organ maker, for the new organ for one thousand dollars. When he arrived in Boston, it was found that a set of sub-bass pipes, not heretofore contemplated, but very essential, could be added to the original scheme for seventy-five dollars, if put in when the organ was built. Word was at once sent home, still another effort made, and the extra amount was obtained. The contract was particularly binding in its details. It set forth that after the instrument was finished and set up in the factory, it should be finally submitted to the approval of Dr. Lowell Mason of Boston, the distinguished professor of music. I have before me his written opinion, and it reads as follows :

BOSTON, November 14, 1845.

I have this day examined the organ Mr. Appleton has made to the within order, and am perfectly satisfied with it. I never saw a better organ of the size in my life, and I am perfectly sure it will give entire satisfaction. (Signed) L. MASON.

I add that the organ is in all points according to the agreement.

L. M.

1 SUBSCRIBERS TO THE FIRST ORGAN. Francis N. Fisk, Pecker & Lang, Richard Bradley, J. B. Walker, John H. George, Nathaniel Bouton, Ezra Carter, Shadrach Seavey, Robert Davis, Charlotte Woolson, Samuel Morrill, Benjamin Farnum, Sewell Hoyt, Ivory Hall, Luther Roby, Charles Smart, Charles H. Stearns, William Eayrs, Nathaniel Abbott, James Buswell, James C. Whittemore, E. A. Hill, Daniel A. Hill, Bradbury Gill, Ephraim Eaton, S. Coffin, H. M. Moore, Richard Herbert, Samuel Herbert, Benjamin Parker, John C. Ordway, H. A. Newhall, Calvin Thorn, E. S. Chadwick, J. Minot, J. B. Crummett, Seth G. Kimball, Daniel Farnum, R. G. Cutting, David Abbott, L. A. Walker, R. F. Foster, John Rowell, Charles H. Flanders, N. E. Chase, J. E. Chapman, Samuel B. Marden, James Moulton, Jr., Charles Mayhew, Eben Hall, D. F. Holmes, M. M. Steete, H. P. Sweetzer, Calvin Smart, James Ayer, Mr. Blackmer, S. Dana, Porter Blanchard, William West, Charles Moody, Charles Hall, Moses Shute, Joshua Sanborn, Oliver J. Rand, William McFarland, Silas G. Chase, Joseph Low, J. D. A. West, Isaac Proctor, David Knowlton, E. A. Greenough, William Abbott, Jr., William Pecker.

LADIES' SUBSCRIPTION LIST. Mrs. E. J. Mixer, Mrs. F. N. Fisk, Mrs. M. A. Stickney, Mrs. T. Walker, Mrs. R. Bradley, Mrs. E. Carter, Miss A. E. Clarke, Mrs. J. E. Lang, Mrs. James Buswell, Mrs. R. F. Foster, Mrs. William Eayrs, Mrs. Souther, Mrs. Odlin, Miss M. C. Herbert, Mrs. L. B. Hill, Mrs. S. Coffin, Miss E. McClary, Mrs. R. E. Pecker, Misses Parker, Mrs. P. Blanchard, Mrs. J. C. Whittemore, Mrs. W. Pecker, Miss M. Eastman, Miss S. A. Bradley, Mrs. T. A. Virgin, Mrs. E. V. Haskell, Mrs. Philbrick, Mrs. A. Ladd, Mrs. P. B. Dunlap, Mrs. J. George, Mrs. N. Abbott, Mrs. R. Herbert, Mrs. B. Kimball, Mrs. A. Flanders, Miss L. A. Moody, Miss Dorcas Abbott, Mrs. A. Evans, Miss M. A. Allison, Mrs. B. Gill, Mrs. C. Moody, Mrs. B. Farnum, Mrs. S. Farnum, Mrs. J. Brown, Mrs. J. C. West, Mrs. Mayhew, Miss S. Kimball, Mrs. Hill, Mrs. N. Burnham, Mrs. Lucretia F. Shute, Mrs. E. Hall, Mrs. W. West, Mrs. J. B. Crummett, Miss S. Blanchard, Miss Ann Souther, Mrs. H. M. Moore, A Friend, Mrs. C. Smart, A Friend, Miss Catharine Hall, Miss Lucretia Hall, Mrs. R. P. Kimball, A Friend, Mrs. S. Herbert, Miss Nancy Farnum, The North Sewing Circle.

The organ arrived, was put up and tested, and was played the first Sunday by Mr. Garcia of Boston, a celebrated organist of the period. It stood in the centre of the gallery, opposite the pulpit, enclosed in a pine case, grained in imitation of rosewood, with gilt front pipes, and one manual or key-board.

The first organ contained the following stops and pipes :

Open Diapason, through.	Principal, through.
Stop Diapason, bass.	Twelfth, through.
Stop Diapason, treble ;	Fifteenth, through.
Clarabella, to tenor F.	Flute, through.
Dulciana, to tenor F.	Pedal Bass, (one octave, 13 pipes).
Hautboy, to tenor F.	

This was the fourth organ in town, the Unitarian, Episcopal and South societies each having one in the order named. It proved to be an excellent instrument, and so thorough was its construction that after twenty-four years of constant usage eight hundred dollars were allowed for it by the builders of the second organ. As in the case of the introduction of the first instruments, there was some opposition to the organ, and it is related that one worthy gentleman was so thoroughly displeased, that the first time he heard the organ played he walked deliberately out of the church. For a long time he was in the habit of entering the church after the hymn preceding the sermon had been sung. He walked composedly the whole length of the meeting-house to his seat in the wing pew, remained during the sermon, and at its close at once retired from the sanctuary. After a time he concluded to remain throughout the whole service, but as soon as the organ sounded, clapped his hands to his ears and held them there during the singing.

An illustration of the third style of singing of thirty years ago will now be presented with organ accompaniment.

[The anthem of "Jehovah's Praise" was then rendered by the choir. The singing of Winthrop, "Father breathe an evening blessing," then followed as a still further illustration of old-time singing.]

The art of organ building in this country having received a remarkable impulse by the introduction of the great organ in Boston Music Hall, great improvements in voicing, mechanical appliances and general construction were made by American builders. Many of the young people, notably those who had been members of the choir at various times, were very desirous that the society should possess a larger and more complete instrument than the one in use. Upon examination it was found that the space in the gallery was not sufficient to contain a larger organ, and accordingly in the summer of 1869 the centre of the gallery was lowered for the purpose and an ample organ chamber thus secured, the level of the gallery being about three feet above the church floor. At the same time there was a convenient room for a choir of sixteen or twenty persons. In December, 1866, a most successful fair was held in Eagle Hall, from which nearly one thousand dollars were realized for the organ fund ; and in the spring of 1869 this amount was taken as a nucleus, and a subscription paper vigorously circulated to procure the new organ. So successful were the efforts of the committee that with the proceeds of an evergreen festival held in December, 1869, a sufficient amount was secured. Various schemes were considered by the committee, and the contract for an organ to cost three thousand six hundred and fifty dollars was given to Messrs Labagh & Kemp of New York, one of the oldest and most reliable firms in the country. It was completed January, 1870, and proved to be a superior instrument and of great power and brilliancy, and complete in all its details. On the morning of Sunday, June 29, 1873, it was wholly destroyed by fire.

THE SECOND ORGAN¹

Was built by Messrs, Labagh & Kemp, of New York, and contains the following stops and pipes :

Great Organ—Compass from CC to G—56 Notes.

1. Open Diapason, 56 pipes.	6. Twelfth, 56 pipes.
2. Melodia, “ “	7. Fifteenth, “ “
3. Gamba, “ “	8. Dulciana, “ “
4. Principal, “ “	9. Trumpet, “ “
5. Harmonic Flute, “ “	

Swell Organ—Compass CC to G—56 Notes.

10. Open Diapason, 56 pipes.	16. Cornet, 3 ranks, 163 pipes.
11. Stop Diapason, “ “	17. Principal, 56 “
12. Keraulophon, “ “	18. Oboe, “ “
13. Traverse Flute, “ “	19. Cornopean, “ “
14. Bourdon Treble, “ “ 16 feet.	20. Clarion, “ “
15. Bourdon Bass, “ “	

Pedal Organ—Compass CCC to D—27 Notes.

21. Double Open Diapason, 16 feet, 27 pipes.
22. Violoncello, 8 feet, 27 pipes.

Couplers and Mechanical Registers.

23. Swell to Great.	27. Tremulant.	} Composition.
24. Swell to Pedals.	28. Bellows Signal.	
25. Great to Pedals.	29. Forte.	
26. Octave Coupler.	30. Piano.	
Total, 1,230 pipes.		

From the 29th of June, 1873, until March 1, 1876, the society occupied the City-Hall as a place of worship, and the singing was wholly congregational, accompanied by a reed organ. Fortunately, at the time of the burning of the church, the society held an insurance policy of three thousand dollars upon the organ, which, on being paid, was so judiciously invested by the financial agent² of the society that in 1876 it had increased to nearly thirty-six hundred dollars. With this sum to start with, it was determined to raise enough in addition to secure a larger and more perfectly arranged organ than any previous instrument. Various specifications from prominent organ-makers were submitted to the committee and carefully examined. The proposals of Messrs. Hutchings, Plaisted & Co., of Boston, builders of the celebrated organ in the new Old South Church, met with unanimous approval, and after testing instruments of their manufacture in Boston, Salem and Lowell, the committee awarded the contract to them at a cost of \$5000. More than four years of constant use has fully demonstrated its superiority, and the society may well be congratulated on the possession of such an instrument. While its present resources are ample, it was thought best, at the time of its construction, to provide for future enlargement, consequently space has been reserved and the bellows capacity and wind-ways are sufficient for the addition, at any time, of a third manual with seven registers. The organ now contains two manuals, thirty-three registers, four combination pedals and one thousand seven hundred and forty pipes.

¹ The committee, appointed to purchase the second organ, consisted of Dr. W. G. Carter, J. D. Bartley, and Charles W. Moore.

² Enoch Gerrish, Esq.

THE THIRD ORGAN¹

Was built by Hutchins, Plaisted & Co., Boston. It has two manuals of sixty-one notes each, from eight feet C, and a Pedale of twenty-seven notes from C to D.

The First (Great) Manuale Contains

- | | |
|------------------------------------|-----------------------------------------|
| 1. 16 feet Open Diapason, Metal. | 7. 4 feet Octave, Metal. |
| 2. 8 feet Open Diapason, Metal. | 8. 2 $\frac{2}{3}$ feet Twelfth, Metal. |
| 3. 8 feet Dolcissimo, Metal. | 9. 2 feet Fifteenth, Metal. |
| 4. 8 feet Gamba, Metal. | 10. 3 Rank Mixture, Metal. |
| 5. 8 feet Melodia, Wood. | 11. 8 feet Trompet, Metal. |
| 6. 4 feet Flute Harmonique, Metal. | |

The Second (Swell) Manuale Contains

- | | |
|---------------------------------------|-------------------------------------|
| 1. 16 feet Bourdon Bass, Wood. | 8. 4 feet Flauto Traverso, Wood. |
| 2. 16 feet Bourdon Treble, Wood. | 9. 2 feet Flantina, Metal. |
| 3. 8 feet Op. Diapason, Wood & Metal. | 10. 2 Rank Mixture, Metal. |
| 4. 8 feet Gedackt, Wood. | 11. 8 feet Cornopean, Metal. |
| 5. 8 feet Salicional, Metal. | 12. 8 feet Oboe and Bassoon, Metal. |
| 6. 8 feet Quintadena, Metal. | 13. 8 feet Vox Humana, Metal. |
| 7. 4 feet Octave, Metal. | 14. 4 feet Clarion, Metal. |

The Pedale Contains

- | | |
|----------------------------------|---------------------------------|
| 1. 32 feet Contra Bourdon, Wood. | 3. 16 feet Open Diapason, Wood. |
| 2. 16 feet Bourdon, Wood. | 4. 8 feet Violoncello, Metal. |

Mechanical Movements Operated by Registers.

- | | |
|-----------------------------|-----------------------------|
| 1. Coupler Swell to Great. | 3. Coupler Great to Pedale. |
| 2. Coupler Swell to Pedale. | 4. Blower's Signal. |

Mechanical Movements Operated by Pedals.

- | | |
|------------------------------------|------------------------------|
| 1. Octave Coupler, Swell to Great. | 5. Piano Combination, Great. |
| 2. Tremulo for Swell Manuale. | 6. Forte Combination, Pedal. |
| 3. Swell Pedal, Self Balancing. | 7. Piano Combination, Pedal. |
| 4. Forte Combination, Great. | |

Recapitulation.

First Manuale, 11 Registers, 793 pipes.

Second Manuale, 14 Registers, 854 pipes.

Pedale, 4 Registers, 93 pipes.

Mechanical, 4 Registers.

Total, 33 Registers and 4 Combination Pedals, 1740 Pipes.

Dimensions.

Width, 21 feet ; Depth, 12, feet ; Height, 30 feet.

The blowing apparatus was furnished by the Boston Hydraulic Motor Co.

It may be of interest to state that this is the seventeenth pipe organ which has been set up in Concord, this society having had three, the South three, the Episcopal, Unitarian and First Baptist two each, the Pleasant Street Baptist, Methodist, Universalist, Catholic, and Baptist Church at Fisherville, one each.

¹ The committee appointed to purchase the third organ consisted of Dr. W. G. Carter, M. H. Bradley, Charles W. Moore, George F. Page, and Charles R. Walker.

BLOWING APPARATUS.

By the invention of the hydraulic motor and the introduction of Long Pond water, the uncertain, difficult-to-find, and frequently sleepy blow-boy is dispensed with. The motor is placed in the cellar, is self-regulating and entirely under the control of the organist, who by a glance at the indicator at the key-board can at once see the condition of the bellows. In case of accident to the water-supply a hand lever can be immediately connected. The organs in the First Baptist, South and Episcopal churches are also supplied with the motor at the present time.

SINGING BOOKS.

In the early period, the collection known as "Tate & Brady's" was used; about the time of the introduction of instruments Watts's Psalms and Hymns, and the Worcester and Bridgewater Collections. Then followed the Village Harmony, and various other singing books after the same pattern. The Handel & Hayden Collection was a very popular book early in the century, after which the Carmina Sacra, New Hampshire Collection, and many other singing books and collections of anthems, Watts, and Select Hymns were used up to 1860. Now to find a hymn after it had been given out by the minister in Watts and the Select Hymns with its arrangement of Psalms, Book 1, Book 2 and Book 3, was rather a puzzle to the average youthful mind, and the writer recalls the satisfaction experienced when Dr. Bouton announced a "Select Hymn," for they were in the back part of the book and easy to find. At a meeting of the church and congregation January 29, 1860, it was "Resolved, That we recommend the use of the Sabbath Hymn and Tune Book in the worship of God in this church and congregation; Resolved, That we recommend that the congregation unite with the choir in singing twice on the Sabbath, viz.: once in the forenoon and once in the afternoon." This book, containing both music and words, was first used February 12, 1860.

The introduction of this book marked the era of increased attention to and excellence in congregational singing, which has continued to the present day. The book in use at present is the Songs of the Sanctuary, which was first used at the dedication of the church, March 1, 1876. Hymn fifty-two, page seventeen, will now be sung as an illustration of congregational singing of the present day.

["How pleased and blest was I to hear the people cry" was then sung as an illustration of congregational singing.]

CONCERTS.

The first regular organ exhibition and concert was given at the opening of the second organ, January, 1870. On this occasion, the organist was Mr. Eugene Thayer of Boston, who displayed the instrument in the most satisfactory manner, and the programme was varied by vocal selections by a male quartette and the united choirs of the South and North churches. On the evening of February 29, 1876, the present organ was inaugurated by Mr. Thayer, assisted by a double quartette, under the direction of the late Dr. Charles A. Guilmette, at that time a resident of this city, a choir of boys, and a male quartette. The church was filled to its utmost capacity, and a handsome sum was realized for the organ fund. May 16, 1876, a grand concert was given by the Concord Melophonic Society, at which time Rossini's Messe Solennele was presented by a chorus of thirty selected voices, accompanied by an orchestra, grand piano and organ. This performance was eminently successful and heartily enjoyed by a large audience. A grand oratorio concert was given in the church, May 23, 1878, by the Concord Choral Society, consisting of choruses from oratorios, organ selections, violin solos, and piano accompaniments. This concert was so successful that a

repetition was requested, and was given in the First Baptist church, June 30, 1878. On two occasions, organ recitals have been given during the annual session of the New Hampshire Musical Convention, at which times, the church being filled with excellent singers from all parts of the state, the chorus singing was especially thrilling and grand.

REVIVAL MELODIES.

There is another class of sacred music to be mentioned briefly, namely, revival melodies. During the past few years these songs have been very largely used in social and praise meetings which have been instituted to increase the interest in congregational singing. These songs are bright, stirring, and generally singable melodies, and have become extremely popular. The collection called Gospel Hymns, Nos. 1, 2 and 3, embraces the greater part of them, and has been used in the chapel and Sabbath-School for some time past. An excellent illustration of these may be found in the appendix to the Songs of the Sanctuary, and the audience will please unite with the choir in singing "I love to tell the story"—page 478.

[“I love to tell the story” was then rendered by the choir and congregation.]

During the past 25 years an increased interest has been manifest in music in this community. Musical societies have been formed, successful musical conventions have been held, and the advantages of musical conservatories in the larger cities of the country availed of. These influences have been felt in the church choir, and have resulted in leading singers to recognize the importance of voice culture and the more tasteful rendering of sacred music. This has led to the more careful selection of singers for the choir; consequently, the large chorus choir has gradually given place to the single or double quartette. In order to secure reliable and responsible singers, it has been found necessary at the annual meeting of the society to vote a sum sufficient to defray the expenses of the choir.¹ While this sum has never been large, its appropriation has resulted in securing music which is believed to have been generally satisfactory. The society has been especially favored in counting among its members many excellent singers, who for years have generously volunteered their services in sustaining the music of the church, oftentimes at great personal inconvenience.

For obvious reasons we have refrained from personal allusions, and time fails us to speak of the many noble men and women who with untiring zeal labored so successfully to sustain and elevate the music of the sanctuary, deeming no sacrifice too great so that the desired object was accomplished. Nor is it necessary, for inseparably connected with the history of this society is the blessed memory of those sweet voices which in years gone by have been heard in this sacred edifice and in those preceding.

We have seen then that the history of music in this society is indeed the history of progress; that the instrumental music has increased from the pitch-pipe, with its single feeble note, to the “forest of pipes” in the instrument before you, pouring forth its mighty volume of harmony; that the number of singers has grown steadily from the few voices in front of the ancient pulpit until it includes the whole congregation uniting in the “service of song in the house of the Lord.”

A Festival Te Deum will now be rendered as illustrating the modern choir.

¹ The present choir consists of Mrs. E. M. Smith, soprano; Miss Jennie L. Bouton, alto; Mr. W. P. Fiske, tenor; Mr. Charles H. Leighton, bass.

The following, written by Hon. Oliver Pillsbury, was published in the *Monitor*, November 20th :

NORTH CHURCH ORGANIST AND CHOIR.

Since the North Church semi-centennial exercises, Thursday, marked the beginning as well as the close of a period, I regretted that Dr. Carter's modesty restrained him from giving a more complete view of the present status of church music in the society, especially of his own connection therewith. Although his exquisite touches and illustrations upon the organ were sufficiently significant to listeners, no reporter, however skillful, could copy them for transmission to the next semi-centennial. The musical exercises were conducted in a very able and interesting manner, of course, but the Doctor's arrangement was adapted to obscure himself.

It is understood that his wishes were consulted in the purchase and construction of the church organ. It may be said, therefore, that the instrument was made for his fingers; and I think all who have had the pleasure of listening to his playing, will agree that his fingers, and feet too, were made for the instrument. We are not all alike, perhaps, impressible by musical sounds, but it has often occurred to me that with whatever emotions we may enter the church, whether of grief, despondency, jealousy, or discord, if we have any music in our souls, we must be irresistibly drawn into peaceful harmony, for the time being at least, by the morning's musical performance.

There is no reason why Dr. Carter, with his exquisite skill, should not be to the congregation what David was to troubled King Saul of old, and it is presumed he is all of that. The society is very fortunate, too, in its present choir, consisting of Wm. P. Fisk, C. H. Leighton, Mrs. E. M. Smith, and Miss Jenny L. Bouton, and they, with Dr. Carter, deserve the recognition and gratitude of the congregation, and that their memory, as a factor of public worship, should be transmitted to the next semi-centennial.

I do not suppose the harmony of musical sounds is to be improved, if we may judge by comparing modern productions with those of the old masters that have come down to us. I am, therefore, impelled to pen this note in order that those who compose the congregation away down fifty years hence, however cultivated, may not pride themselves on having better music than we are favored with in these, as they will say, antiquated times.

At the conclusion of Dr. Carter's address, Joseph B. Walker was introduced as President of the evening, and after a few words of welcome, offered the first sentiment :

Other Churches—We greet to-night the churches of other denominations in Concord with whom we have labored, fostering in unison the faith and good works that have blessed our fair city, and we hail with ardent congratulations our venerable friend present, whose labors among this people so nearly span these fifty years we now commemorate.

Rev. Dr. Cummings was called upon to respond to it, and said :

I am glad to be here, but I miss one familiar face, for I have seldom visited this sanctuary without receiving the fraternal greeting of Rev. Dr. Bouton. This is a world of change. Everything changes, and what changes have come to this city in fifty years. He alluded to the first time he exchanged with the late Rev. Dr. Bouton. Since then all is changed, and new churches have sprung up. Fifty years ago this and the First Baptist church were the only evangelical churches in this city. Now there are ten new churches, and all in a prosperous condition. Such an increase was remarkable. Fifty years ago there were 515 members of evangelical churches. Now the Congregational churches number 1,080 members, Baptists 932, Methodists 608, Freewill Baptists 100, and Episcopalians 100, making a total of 2,720. There is also an increase of wealth and of intelligence. Concord was growing better as it grew older. We had a mighty moral power, and he exhorted his hearers to use it wisely, and to hold to the doctrines of their fathers. He spoke of the necessity of revivals as the only means to promote evangelical religion, and instanced several from 1831 down, and gave some personal reminiscences. Evangelical religion had got a little into the shade, and he exhorted every Christian to strive for a revival of vital religion in this city.

The second sentiment was :

The Daughters of the Church—Fair as polished stones, abiding in their own beautiful Temples—South, East and West: they do honor to the mother church. Since the command, "Let the *North* give up" has been fulfilled, it is hoped "The *South* will keep not back."

This was responded to by Rev. C. E. Harrington, of the South Congregational Church, who returned thanks for the kind words spoken for the daughters of the old mother church. He congratulated the mother church because she wore her crown and honors so well, and that she was so strong in numbers. We are proud of our parent church, in the past and in the present. We are glad that you came to this wilderness and made our existence possible. We had your moulding influence, and the fact that you have lived one hundred and fifty years is an indication that your moulding was good. We congratulate you on the influence you have exerted on public affairs, and in the moral improvement of the city, county, and state. He gave statistics of the churches that had come from the parent church, as follows : West Concord Church, organized in 1833, with 89 members, 6 of whom were now living, and 5 still connected with the church ; 389 have been added, and the present membership is 163. South Church, organized in 1837, with 67 members, 9 of whom are now living, and 3 still connected with the church ; 859 have been added, and the present membership is 434. East Concord Church, organized in 1842, with 44 members, 3 of whom are now living ; 191 have been added, and the present membership is 47. The church at Fisherville was founded in 1850, with a membership of 68, of whom 24 are now living ; 200 have been added, and the present membership is 127. The happiness of this occasion was not wholly unmixed, and he alluded to the loss of those who had gone home to rest, and to the absence of others who were not able to be present to-night.

The third sentiment was :

Our City—Although venerable in years, still growing in freshness and vigor ; and while we rejoice that amid all the diversities of faith and pursuit, harmony has been the rule, we cherish the hope that brotherly love may continue to abound in all our religious, social and business relations, that we may ever rightfully claim for the city of our home, the beautiful and significant name of *Concord*.

It was expected that Col. William Kent would respond to the sentiment, but owing to the state of his health he was not able to be present, but sent a letter which was read by Rev. F. D. Ayer :

To the Committee of the First Congregational Society of Concord :

GENTLEMEN—I received your kind invitation to be present at the one hundred and fiftieth anniversary of the organization of the church. I resolved, in full accordance of my personal feelings, to be with you on that occasion unless detained by bodily sickness, but that detention now exists and deprives me of a pleasure I had hoped to enjoy, for that ancient church and society is endeared to me by many a tender and affectionate remembrance of the past. In that church, on the faith of my beloved parents, I received the rite of Baptism in infancy ; and in connection with them, during my boyhood, worshipped there ; and for many years afterward, in manhood, until the increase of population required additional houses to be erected.

My earliest recollection of the ancient edifice is of being taken, when a child, with others from the school, to march in procession to the only place of worship, with the inhabitants, for the funeral services at the death of Washington, which event I presume, I alone have escaped to tell. At the present time our now city of Concord has nineteen houses of worship, comprising all the various denominations ; but denominational names are not registered in the Lamb's Book of Life ; there it is individuals based on character, and that character based upon the prophets and apostles, Jesus Christ being the Chief Corner Stone.

My personal feelings towards this beloved church and all others who receive the teachings of Jesus Christ as of divine authority, are in full accordance with the beloved apostle, who in enumerating the Christian graces of hope, faith and charity says: "These three, but the greatest of these is charity," or love.

Respectfully,

WILLIAM KENT.

Rev. Mr. Ayer announced that letters had been received from many persons who could not be present on this occasion.

The Congregational Church in Trumbull, Connecticut, was observing its one hundred and fiftieth anniversary at the same time. The pastor of this church sent congratulations to that church, and read the reply from its pastor, Rev. N. F. Merwin.

The following letter was received from Dr. Andrew McFarland :

JACKSONVILLE, ILL., November 13, 1880.

Joseph B. Walker, Esq., of Committee of Invitation, &c., &c. :

DEAR SIR—I am grateful in being remembered by an invitation to be present at the celebration of the one hundred and fiftieth anniversary of the First Congregational Church of Concord.

As my presence will not be possible, I may ask you to indulge me in some reminiscences, which this event calls up so forcibly, that I cannot resist their expression in the form of a letter. Call it what you please—a constitutional old fogyism—a supreme love and respect for "the ancient of days," somewhat inborn and well cultivated in youth—call it the retrospective habit we fall into when conscious of a short future, or call it simply the garrulity of age, certain it is that this coming event carries me back to a boyhood, which, I am safe in saying, was as veritable a boyhood, in all its traits and belongings, as was ever lived through in your town, but all of whose deeper fealties were closely bound to the Old North Church. Looking as I do across a void of separation from my birthplace, almost complete for more than a quarter of a century, and from the scenes of the old church for a period fully twice as long, it is but natural that I see such things thus far removed even more distinctly than others can whose vision is confused by the multitude of later events. I am as one who views another land across some ocean strait, whose ruggedness, felt by those on the spot, is made picturesque by the softening effect of distance.

The Sabbath scenes and environments of the Old North Church were so different from anything else that it needs no effort at all to bring them back to the mind's eye. The isolation of the edifice itself is the first help in drawing the picture. There it stood, solitary and alone, but for two or three unbrageous maples near the front door, with no other surroundings to detract from its quaint stateliness; on week-days a perpetual reminder that Sunday was certainly coming, and on Sunday the focus of all travel as surely as all the roads of the world once led to Rome. Vitruvius and Palladio would have laughed at it as an architectural monstrosity, yet how expressive was it, especially in its later expansion, of the needs as well as the utilitarian spirit of the times it served. Rigidly as its use was limited to the true worship of God, as its builders understood it, it was, nevertheless, something more than a "meeting-house." It was the great exchange of town opinion on all current affairs. The noon intermission did little to thin out the close array of vehicles of every then known fashion, that lined its territorial border, extending from Fisk's, at the ending of Main street, to the brick school-house, west; then north, well up to Mr. Richard Bradley's—the square being completed by other lines, from Mr. Sam'l Coffin's to the East Concord road, and thence south to Mr. Sam'l Kimball's. In the Sunday-noon groups and knots made up from this assemblage of all that was respectable and influential in the town, public sentiment was formed, measures were discussed in the quiet monotone becoming the day, and, it may be, the merits of candidates for public favor passed upon, all, of course, with Sabbath-day decorum; for, however we may doubt the proprieties of such secular discussion, there is no question that town interests were safer for being talked over at such time and place. Let us believe that, after such weekly interchange, in which the influence of the wise and good was duly felt, much that was salutatory was borne to every nook and corner of the town that may not have been wholly derived from psalms or sermons.

And how easily did the spacious interior swallow up this gathered multitude. In those old-time, square pews, curiously set about at top by fanciful devices of the

carver and turner's art, the whole family sat *vis-a-vis*—father, sons and man-servants; and mother, daughters and maid-servants, properly facing each other. The seats all hung on hinges, to be lifted in prayer-time; enough of them, of course, in the government of the careless, to fall with a chorus of echoing slams at the final "Amen," as if everybody was firing off a *feu d'joie* of rejoicement that this long performance was finally got through with—within which all interests, both general and individual, the sick and the dead, far and near, were carefully included—and all to end, so far as the living were concerned, in the fixed formula. "For their spiritual and everlasting good."

There were internal features of the Old North which should not pass out of memory without record. Who forgets that vast gallery, of grand sweep, horse-shoe in form, with the pulpit set midway between the heel-points, and so high up that the minister must look down even on the gallery occupants? At the gallery termination, at the preacher's left, were the long seats for the town's poor. In an evil hour a Scotch doctor, with ideas of style quite beyond the times, was allowed to appropriate the two in front, both of which were thrown into one, and upholstered in garish red. From that day the poor forsook the neighborhood and were seen no more. Close to the pulpit front, and even under the minister, was the "old men's seat," entered from the first of the pulpit steps; clearly a seat of honor and privilege, as it was usually well filled. The red woolen caps, worn by several of the occupants, will be well remembered. Hardly ever absent from this seat was John Shute, whose record of French and Indian fighting carried us well up into the times of King George the Second. In the mind's eye I see him now, staff in hand, heading the file of pedestrians down Main street, making his large mile with all the spryness of a boy.

About a bow-shot in front of the minister, in the shorter curve of the gallery, was ranged the choir (singers in those days) tier above tier, with ranks well stretched out, seeming to include everybody that could sing, and doubtless many who, whatever their own opinions on the subject, could not. The big double-bass viol was the centre-piece in this body of song, which, when in full blast, was worthy the edifice, whose echoes were filled to the farthest corner. "The pealing anthem swelled the note of praise" with no such aid from "the long-drawn aisle and fretted vault" as the poet's pen has given it. Either by a most happy accident, or a blessed inspiration given the builder, the acoustic properties of the Old North were perfection itself. It was a worthy temple for the offering up of time-honored church music; and when Old Hundred was given out, the venerable edifice fairly shook with a sublime tornado of sound, to which the performance of modern quartettes is but the play of penny-whistles.

But the grand occasion for the Old North was the annual election sermon. To those who can go back in memory to the time when there was at least a show of recognizing divine agency in the direction of state affairs, this pulpit deliverance and the parade attending it must ever stand as an event of a life-time. It is the State's one grand holiday, and Concord swarms with the ingathered multitude. On Wednesday the general court organizes; but Thursday is the day of all days, for then the Governor takes his seat. Main street, from the State House to the extreme north end, is lined with booths ("tents," so called) active in traffic of sheet-gingerbread, early apples and ginger-beer, not to speak of the plentiful array of decanters full of more heady liquors; for temperance societies were of much later birth. From his perch on a maple limb close to the church door the writer awaits the coming pageant. It has already left the State House, for does not the cannon every minute proclaim the fact from the brow of Sand Hill? Now, faintly on the air comes the low boom of the big drum, afar down the street in advance of all other sound. Nearer it comes every minute, but still alone, till at length the higher notes of the key-bugle can just occasionally be made out. There is an almost undefinable consciousness of other sounds, for the very winds seem to hold their breath. The more distinct strain of each musical piece announces the approach of the slow-moving column at the head of the street, and a skirmish-line of small boys heralds the grand advance. And now, with burst, and swell of martial melody—big drum and little drums, bugles, clarionettes, fifes, cymbals and triangles—every man of them at his best—Fisk's corner is turned, and the grand spectacle opens out with all of war's pride, pomp and circumstance. What a test of stretched sheep-skin—what wind! Mark the cymbal-player, head thrown back and swaying from side to side, breast well forward, the glittering disks waved high in the air, with a flourish and a shake, as he brings the two together with a resonant clang, to the admiration of all small boys. The Concord Light Infantry leads the van; white pants; blue coats, most uncomfortably buttoned to the chin; bell-topped leather caps, and tall, stiff plumes of white, roofed with plumage of brilliant red. What martial mien in the

captain! (Seth Eastman, I think), head erect, eyes sternly fixed on nothing just in front, body stiff as a halberd, sword firmly to right shoulder, toes well turned out! Shades of heroes and warriors! how can mortal man descend to common week-day affairs from such a pinnacle of glory! This is but the escort, and the grand central figures are now in sight. Governor Pierce (father of the President) and his aids, all showily mounted, the portly form of the bluff old governor in the centre of the platoon, continental cocked hat in hand, bowing right and left to the acclaiming thousands, with his aids in all the splendor of half-moon chapeaux, ostrich feathers, red and yellow sashes, buff breeches, and most formidable, knee-high military boots. Now the sensation is at full height. Cannon are booming, martial strains fill the air, horses neigh, the welkin rends with the prolonged shoutings of the multitude, and billows of dust envelop everything.

When close to the tree, where this chronicler sits, the captain comes to a sudden halt; pivots round on the soles of his boots to face his company, sword uplifted, with the short quick command: "*Right and left of sections file to the front! Halt! Inward face! Present arms!*" Meanwhile, the cavalcade has dismounted, and chargers are given to the keeping of the ready-to-hand boy, expectant of a pistareen when sermon is over. The governor and his suite, the honorable council, senate and house of representatives, two and two, with heads uncovered, advance between the files of soldiery; the band plays the salute; officers stand with sword-hilt to the eyes; the flag waves; and the venerable sanctuary swallows up the long procession, when services follow, in which the boy of the period takes, as I fear, but little interest.

Seriously—it may be questioned whether the later discontinuance of this august ceremony has not been a loss. Reproduced here, from the memories of half a century, we see little but the pageant and show; but were not the responsibilities of public affairs felt more gravely—was not legislation safer and more deliberate after this formal recognition of that higher government whose oracles are most fittingly uttered in the dedicated sanctuary of God on earth.

I am reminded, by the accumulation of these pages, that the proper limit of a letter is reached, while many fresh remembrances of the Old North Church are yet untouched. The time-honored edifice now exists only as a memory. It marked a period in New England development when the "meeting-house" only meant one thing in the constituents of a town. It is the fashion of the light-minded of the present age to carp at it, and the spirit of the times it represented; but we shall never half know the influence it had in giving fixity and earnestness of opinion, obligation to high purpose, and a healthy sense of the responsibilities to heaven for the gift of a life's opportunities. In this future centre of American empire, where this letter is written, we see the value of this inheritance more clearly, I apprehend, than on the spot where the principles of New England first took root. I remain, very sincerely your friend,

ANDREW MCFARLAND.

The fourth sentiment was :

The service of song in the sanctuary—Second in importance only to the ministrations of the pulpit; may its interesting progress in the past be excelled by its advance in the future.

Upon announcing this sentiment the President remarked :

We have present with us this evening a gentleman from Massachusetts, whom we are always glad to see, and who, some thirty years ago, coming among us for the first time, was very kindly and successfully instrumental in improving the sacred music of our congregation. For this important favor we have accorded to him our lasting gratitude. About the same time, however, he entered one of our oldest and most respectable families and bore away from us its only daughter, whom he has never returned to us but temporarily. For this grave offense we have ever since owed him an envious grudge. As no fitter time than the present is likely to occur for exacting its just penalty, I shall use the authority with which your kindness has clothed me and impose upon him the duty of responding to the sentiment last read as a punishment as light to him as his endurance of it will be pleasing to us. I have the honor, ladies and gentlemen, of introducing to you the Hon. Harvey Jewell, of Boston.

Mr. Jewell then responded as follows :

Mr. Chairman and Ladies and Gentlemen :

Is there no statute of limitations for offenses such as that with which you have been pleased to charge me? After thirty years or more ought I to be indicted and arraigned before this audience for doing what I then thought and still think to be the most commendable action of my life, at any rate, one which has filled all my best years with happiness? But as the penalty you impose on me, sir, is one so agreeable, I shall plead guilty and submit myself to the charitable indulgence of the friends I see around me.

You have, in your sentiment, connected me with the choir of this society, and it is true that after I left college and was for a time a teacher in the Gymnasium of the town of Pembroke, I desired to increase my very slender income, and came here and instructed the Old North choir in the practice of music. I remember well, and some of the persons whom I see here will also recall, our meetings in Chadbourne Hall in the winter of 1844-5.

The remarks of the conductor of your music this evening, and the performances of the choir, and your own account of the various churches in which the Old North Society has worshipped, recall to me very vividly my own youth. Such a church edifice, exactly as you have described the Old North to have been before the octagonal addition, I remember as my first place of worship. As you went on, sir, I could see the same front door, the same end porches, the same arrangement of aisles, and the same high pews with their hinged seats. I recollect very well, when, as a child, I first went to church with my grand-parents, for my father and mother "sat in the choir." Now I saw the minister aloft in the high pulpit, and the deacon's seat right under it, where the elders sat in order the better to hear; sat, I say, or stood, upon occasion, to rest themselves during the "sixteenthly" or "seventeenthly" of the sermon which stretched out to mark an hour and a half. I can even now hear, as the long prayer ended, the hinged seats fall back like the rattle of musketry. In this, grandfather's pew, I with the other children sat till, grown a little older, I managed to steal away with others of a like age up into the corner pew in the gallery, whither one of the deacons or the tythingman was, during the service, often obliged to come to keep us in order.

I see the old pew now, with its high partition, the top supported by little turned maple balusters. The first music I remember to have made in church was the squeaking of these little rods, which it seemed impossible for us not to twist and turn. After a few more years I got into the choir myself, and it often happened in later days that the entire choir consisted of my father and mother, my sister and myself. The father and sister have gone to join a higher choir. The mother still remains. So all my early and much of my mature life I was connected with the music of the church, and "Watts and Select" are far more familiar to me than the catechism which we were taught.

I do not believe I could now accurately answer the question, "What is effectual calling?" but I think I can finish almost any stanza of the principal psalms or hymns in that ancient collection, of which I hear the first line.

It gives me great pleasure to be here and join in this celebration of the establishment of this ancient church, which is, in fact, the celebration of the settlement of Concord. The founding of the town and of the church was substantially the same thing. The settlers were principally from Haverhill, in the province of Massachusetts, where, in early times, members of the church alone had the right to vote in town affairs, and thus the gathering of a church was nearly synonymous with the founding of a town.

If there is any class which I can properly represent and speak for on this occasion, it is the sons-in-law and daughters-in-law of these founders of the Old North. We cannot join in this celebration as you do, Mr. Chairman, as descendants of these pioneers. But we cannot allow you to enjoy this distinction unchallenged. One cannot control, you know, one's descent, and proud as one may be of one's birth, one cannot take any particular personal credit for it. But those of us, who, as the phrase goes, "married into a Concord connection," have done something for ourselves, and what we have attained is a little more personal. We have the merit of having known a good thing when we saw it, and of having striven for and gained it. We have achieved for ourselves this advantage over the blood descendants. If we cannot boast of anything else, we can claim that we have enabled our children to be partakers to the inheritance. And for myself, I may as well confess here publicly, that the *better* half which I got here, as you, sir, have charged, more than thirty

years ago, has made my *worse* half as happy as the common lot of man, to say no more than that.

I well remember that in early life it used to be a puzzle to me, what I should have been if my father had not married my mother. I suppose such a question has occurred to many young persons. And now I might equally well inquire what might have been my own lot but for this "Concord connection." I shrink from the contemplation. I know of some things I should have lost, both in the present and in the past, both of the living and the dead.

There are two of these descendants I cannot refrain from mentioning. May I not say of Richard Bradley, that, while he was not a church member, he was one whose life was without a stain; the soul of honor and probity, doing right and justice to all, and demanding right and justice from others; exacting from others only what he willingly yielded them as due from himself, lacking nothing of the Christian life but the profession of it. No one more cheerfully or more liberally than he contributed to the support of this church and society, and no one better than he knew how needful to the prosperity of any community was the maintenance of religion and religious institutions. And by what a woman he was supported and assisted, you all know. The poor, the needy, the sick, and the afflicted, far and near, knew her, this Lady Bountiful, and when Mrs. Bradley passed from earth, felt that they had lost a true friend.

Excuse, Mr. Chairman and ladies and gentlemen, these personal remarks, but they have been called forth by the connection in which you have alluded to me, and especially by the grave offence you laid to my charge, of which I trust you will all consider that I have now suffered the adequate punishment.

The fifth sentiment was :

Our Elderly People—But few remain of those who "have come down to us from a former generation." We gladly welcome one who was in early life a member of this church, and who has since given many years of honorable and efficient service to the churches of New Hampshire.

This was responded to by Rev. Dr. William Clark, of Amherst, who spoke of his coming to Concord in 1814, as an apprentice in the printing office of George Hough, when the North Church was the only society in town, except a small Society of Friends. The town had only one street then, and the progress since made was amazing. He spoke of the preaching of Rev. Dr. McFarland, and of the effect of it upon him in awaking religious convictions, etc., and narrated his personal experience in religious life, and joining the church in 1816. Five apprentices in the printing offices of Concord at that time became ministers, and two of his fellow-apprentices were the late Rev. Henry Wood and Rev. David Kimball. He paid a tribute to the late Rev. Dr. Bouton, and appealed to young men to live for eternity.

The sixth sentiment was :

Our Young People—While they "pursue the path by ancient worthies trod," may a deeper insight of the truth, higher aims and wider opportunities make them even wiser, better, and more useful than those who have gone before them.

This was responded to by George F. Page, who spoke as follows :

While I look into the faces of this assembly, I see also, in imagination, a company of men and women who have joined that congregation which no man can number. I see in that company some who, one hundred and fifty years ago, stood around the cradle of that infant church whose birthday we celebrate to-night. Some are there who nursed that infant into youth; and there are others who, through succeeding generations, sustained this church in its more mature years. These "ancient worthies" trod the path that leads to God, and then died in the faith. But, dying, they left behind the best part of them—their lives wrought into an imperishable monument, hallowed by influences that shall survive the wreck of time.

We do well to honor their memory to-day; and we shall do equally well to hold in high esteem these aged ones whose steps begin to falter, while as yet they keep their places in the line. Yes, we will cherish their presence, and honor their lives

while they are with us, and when "death's dark night shall wrap them in its shade," we will follow as far as mortal may, and lay them gently down to rest. And, it will not be long, for the mantles are already falling from their shoulders,—mantles that must soon be worn, if worn at all, by those through whose arteries pulsates the warm, vigorous blood of youth.

The coming generation must take its place in the ranks of that moving column, just where these veterans fall out by the way. For the road over which God's army marches, though similar in all its parts, is not the same to all generations; this progressive road had its first mile-stone placed far back towards the eternity of the past; but it ends in the far off eternity of the future. Hence the experience of former times, however replete with valuable instruction, can never be a perfect guide for the future, where untried difficulties await the traveller; and conquests, hitherto unknown, are among his possibilities.

Therefore, the average character of those who have lived and died, will not answer for the future. Both the world and God demand a higher type of Christian manhood for the coming years. There must be a deeper insight of truth, a greater intellectual development, and a better moral tone in those who will do the world's best work.

For such a life, the preparation should be of the best kind. We need an education more catholic in its nature,—one that shall strike its roots down into all the great truths that are the foundation of thought and culture. The coming men and women must have a better acquaintance with the human race, and a better knowledge of God in his manifestations of providence and revelation; and science, which thus far has been too much regarded as the special field of those who see in nature no nature's Author, should henceforth have a larger place in our system of education. For without such a preparation our young people will be powerless to meet successfully the many forces of error that, like an army in ambush, will, in the near future, beset the pathway of our daily travel.

Given this preparation, and being rooted and grounded in the faith, there must be a well considered and carefully selected life work that shall span the whole of the journey,—a work whose ruling force shall be principle and not passion. The days of emotional service are fast passing away; and we want men and women stalwart in the right, as God gives them to see it. Then, again, we want the young to be a people of great activity. In the busy, rushing age in which we live, it is your stirring man whose work tells in the grand result. The world will soon have little place for those who are born tired and stay tired through life. With this activity will come enthusiasm, and faith in the final reaching of the wished for goal will be a daily companion in the toilsome march.

Standing to-night at this dividing line, where the memories of the past rush down upon us, and the hopes of the future reach out into the unknown, we see this coming man in the front ranks of that moving army. To him, weary marches, sore trials and great difficulties, enemies in ambush and in the open field,—all are but occasions of the grandest triumphs.

But our young people will not all be of this character. There will be some who will neither walk this way themselves nor have a single word of cheer for those who go on the pilgrimage. There will be others,—lazy mortals,—who, in the small place the world yet has for them, will be content to straggle far in the rear, and never be in one of life's earnest battles. As in the past, between these two extremes every grade will be represented; but we maintain that the times imperatively demand, and we may reasonably expect, a higher average of character and attainments.

To such a life in its best sense, with its possibilities of the greatest usefulness in this church, and in the great cause of God and of humanity, all the present and future opportunities are urging "our young people."

The President said he expected to call on many others, but the hour was so late that he must omit to do so, and would call upon the choir to bid us good night with singing, which they did, by rendering, "Hark, the Herald Angels Sing," a composition by Mr. Baldwin, of Manchester, and dedicated to Dr. French.

The exercises closed with a benediction by Rev. Dr. Wallace of Manchester.

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